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Postage paid at St. Ca
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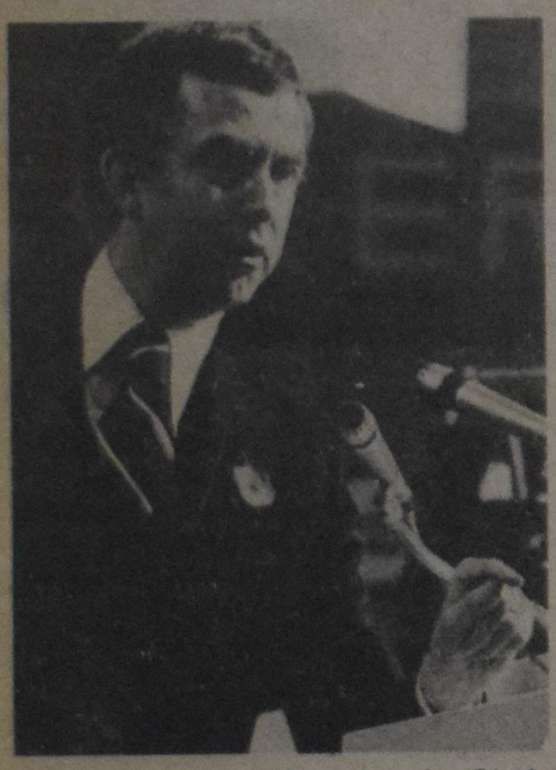
CALVINIST CONTACT
36th YEAR OF PUBLICATION, No. 1784
MARCH 20, 1981

Conservative convention fails to tackle morality issues



Joe Clark

by Philip C. Bom
C.C. Correspondent

Ottawa — The leadership of the Right Honourable Joe Clark was found wanting at the recent general meeting of the Progressive Conservative Party. Mr. Clark campaigned vigorously across the country to maintain his hold on the Party. Delegates from Quebec had been carefully selected. Youth and women delegates were won over to save the leader's standing in the Party.

The official show of loyalty by caucus and former Cabinet members at the convention did little to save the leader's credibility in the country. Despite such heroic efforts, one out of three delegates demanded a leadership review now. Another third were willing to wait until the next convention scheduled for 1983 or a general election.

Most delegates doubt that Mr. Clark can lead the Party to another electoral victory. They believe they reflect the opinion of the Canadian voters. Therefore, party workers want another, more appealing leader.

Mr. Clark could perhaps win another election. He wants to "form the majority Conservative Government that the nation needs," he told the delegates immediately after the vote. In a fiery speech at the conclusion of the Convention, he promised to lead the "Party of Victory" to fight the "worst government" in Canada and the NDP which campaigns against Liberals in elections but supports them in government. Delegates may have wondered why he did not win a majority in May 1979. They certainly have not forgotten or forgiven him for failing to govern when in office.

The leadership question dominated the news. The political direction of the Party was also discussed at the Convention. Policy workshops dealt with general topics of national unity, the economy, energy, external affairs, and social justice. They were generally well attended.

The Party's position on constitutional reform was endorsed at a sparsely attended session. The Honourable Jake Epp, spokesman on federal-provincial relations, praised Mr. Clark for his leadership on constitutional reform. The Party rejects the Government's unilateral action as divisive. Progressive Conservative Premier Richard Hatfield (New Brunswick) restated his support for Prime Minister Trudeau's constitutional reform, but he vehemently rejects the Government's resort to a referendum to bypass Parliament and provincial legislatures.

The workshop on the Economy dealt with "planning economic recovery," in particular to fight inflation without return to wage and price controls. Increased federal government control over the economy "is a threat to federalism and the long-term viability of Canada," read the official resolution. One British Columbia delegate thought that government control was a threat to the viability of Canada's mixed free-market economy.

Western delegates were well represented at the energy workshops. Most of the discussions centred around self-sufficiency, pricing, and conventional energy, rather than alternative energy sources.

◄ Morality

At the workshop dealing with Canada's role in the world, the PC Party, unlike the Liberal government, places greater priority on defence than development. Retired Air Vice Marshall Reginald Lane called for a strong Canadian commitment to counter the Soviet threat in the world. But a motion by a youthful Ontario delegate to institute the draft was soundly defeated. The following day, Mr. Doug Roche, (MP-Edmonton), gave a powerful and persuasive rationale to raise development aid to 0.7 percent of our GNP by 1990.

The most lively policy workshop was on social justice. The futurist, John Kettle, author of *The Big Generation*, spoke on youth and society. The session was well attended, except by the PC Youth delegates. The resolution on women recognized their vital contribution to the economy and the need for proportional representation in all levels of society. However, the desire of some women delegates to put a Right to Life resolution on the agenda, even failed to have it brought on the floor.

The evangelical Christian Robin Richardson, former Toronto MP, had tried hard to have the Resolutions Committee place the issue on the program. He tried again at the workshop, but there was no time left to debate it. After the session a heated dispute broke out among pro- and anti- abortionists. The "Tories for Life" group wanted the PC Party to take a strong conservative stand on moral issues. Others favoured legalized abortions to broaden the base of the Party. One official said the PC's are not a "suicidal party." The "Tories for Life" group believed the Party was debasing, not broadening itself.

The division on moral issues were reflected in differences on political/economic issues. To meet the future challenge of Canada the members of the Party must deal with the leadership and the direction of the Party.

Redeemer membership will decide location in spring

by Keith Knight
Editor

A great deal must happen before the doors of Redeemer College swing open to students in September, 1982. For many it is difficult to imagine that, 18 months from now, there will be a new Christian college in Ontario.

Most of the major decisions pertaining to the opening of the college will be decided by the membership at a meeting which is planned for the spring. The question of location for the college is by far the most pressing. Two committees, University Relations (formerly Affiliation) and Locations, are working together to look at that matter. They are trying to tie in the availability of property or facilitates with a close relationship with an existing university. The board will hopefully come to a firm recommendation to the membership meeting.

A Presidential Search Committee was appointed by the board a few months ago. Its task is self-evident. Redeemer College will need a full time president within six months to co-ordinate the activities (staff, curriculum, etc.) so that the college can open on time. A recommendation will come to the membership meeting.

A number of administrative positions will have to be approved soon and hiring will have to begin to fill these full time spots: business and development affairs, academic dean, student affairs and registrar, and librarian.

When Redeemer College became incorporated in December, the need for an affiliation committee died. A new committee was formed, University Relations, to advise the Locations Committee and the board on possible working relations with three existing universities. These are University of Waterloo, McMaster University in Hamilton and Brock University in St. Catharines. All three have expressed a desire to work with Redeemer and to share some facilities with them.

The membership has grown in recent months. It currently stands at around 700 but that is still pathetically low for a constituency which covers all of Eastern Canada. New membership is being encouraged.

When the members meet in about two month's time they will elect the expanded board of governors, approve the location for Redeemer College, confirm the opening date of the college, meet with staff members who have been appointed to date, and approve financial statements.

Meanwhile, the Staff Apppointments Committee is working with the Academic Affairs Committee to fill a number of faculty positions by early summer of 1982.

These are exciting times for Reformed Christians in eastern Canada. Major decisions will be made soon. That decision-making process is presently confined to the 700 people who are members. Hopefully, the numbers will mushroom in the next two months before the membership meeting so that Redeemer College may be launched with the support of literally thousands of Reformed Christians.

INSIDE:

Practice what they'll preach

Seminary instruction is usually confined to the four walls of a classroom and an internship in some North American church. A class from Westminster seminary recently put their knowledge to the test when they travelled to Uganda to both learn and instruct. Their experiences were fascinating. See story on page 10.

Khomeini reigns over Iran

Khomeini inherited a great deal of power as ayatollah. Johan Tangelder's article on page 2 traces a bit of that history and also talks about the kind of power which he wields in that explosive Middle East country.

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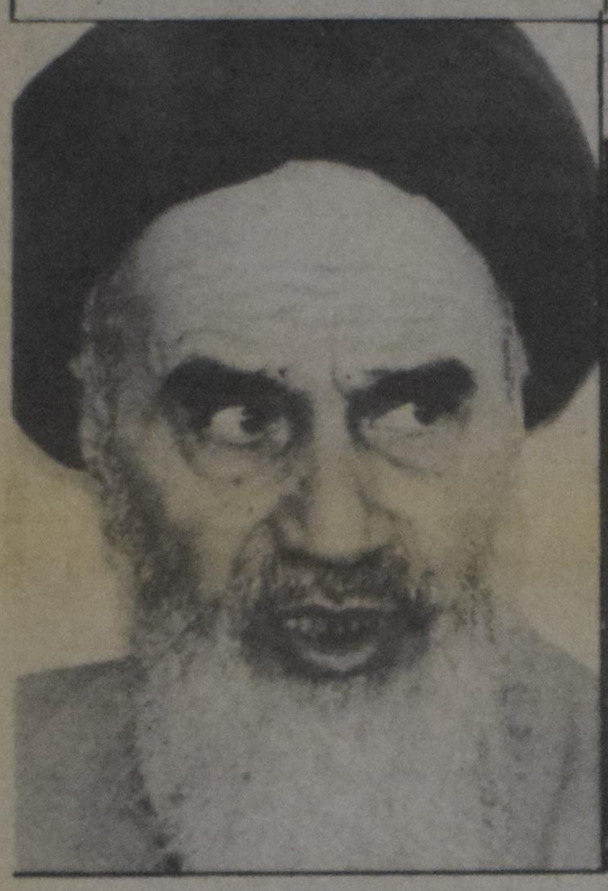
VIEWPOINT

Khomeini's influence over Iran is strong

by Johan D. Tangelder

Above: Hitler youth with their idol.
Right: Mussolini and Hitler.
Below: Ayatollah Khomeini.
Bottom right: U.S. Embassy employee with Iranian students.



"Like Adolph Hitler in another time, Ayatollah Ruhollah Khomeini is a tyrant, a hater, a baiter, a threat to world order and peace. The principle difference between the author of Mein Kampf *and the compiler of the vapid* Islamic Government *is that one was an atheist while the other pretends to be a man of God." (George Carpozi Jr.).*

A poll taken by Madame Tussaud's Wax Museum in London, England, showed that Iran's Ayatollah Khomeini was 1979's most hated man. In 1980 Hitler once again reached that dubious distinction.

What are Khomeini's plans for Iran? More than a decade ago he explained his beliefs and outlined his strategy in his book *Islamic Government*. He never kept his intention a secret.

Is Khomeini a mad fundamentalist Muslim? No! He is true to the teaching of his religious tradition, the Shi'ite branch of Islam. The Shi'ites have always been a minority, nevertheless an important minority. The name Shi'ite comes from shi'a which is an Arabic word for party. The Islamic party the Shi'ites belong to has its origin in Ali, who was married to Muhammad's daughter Fatima.

The Shi'ites believe that in every age there was an infallible Iman, a descendent of Ali. The Imans have the secret knowledge that makes possible a true interpretation of the Koran. They are the source of all truth, and the only beings with the right to men's obedience. These men are given miraculous guidance by God and because of this guidance they cannot err. Khomeini explains the place of the Iman in Shi'itism as: "The Koranic verse, 'O you believers, obey God, obey the prophet and obey those in charge among you' requires us to obey those in charge. The people in charge after the prophet are the Imans who have been entrusted with implementing these laws and rules. The just jurisprudents (jurists) have been required to carry out these tasks after the Imans."

This faith in Imans has led to a strong authoritarianism. As someone once remarked: "If we wish to state concisely the difference between Sunni and Shi'a Islam we should say that the former is a Church founded on the consent of the community, the latter is an authoritarian Church."

◄ Power

In the Shi'ite world the ayatollahs have a vital position. Of the 1,200 ayatollahs, there are six who hold the title of Grand Ayatollah. These titles are not conferred by a religious body, but by the acclamation of the people.

What does the Grand Ayatollah Khomeini expect of a ruler in his revolutionary Iran? He must have a thorough knowledge of Islamic law and of justice, besides possessing "general qualifications, such as intelligence, maturity, and a good sense of management." Furthermore, he must rule by what is right, whether it be for or against him. "We want a ruler who disowns his son if he steals, who whips and stones his relative if he commits adultery, and who punishes those who smuggle a small quantity of heroin."

Islam, whether the Sunni or the Shi'ite branch, has no room for secularism. Strict observance of Islamic laws must be maintained. Khomeini blames colonialist and "their lackeys" for isolating religion from the affairs of life and society. He warns: "Do not allow the Westerners and their followers to dominate you. Familiarize the people with the truth of Islam so that the young generation may not think that the men of religion in the mosques of Qum and al-Najaf believe in the separation of church from state."

Law is sacred. The power of legislation is confined to God and nobody may rule if he has not been given power by God. No new laws are needed. Khomeini writes: "You need no new legislation. You must implement what has already been legislated for you. This saves you a lot of time and effort and spares you the need of borrowing laws from the east or the west. Everything is, God be thanked, ready to be used." The canonical law in the Islamic system regulates every detail of life.

Islam "has laws and regulations to raise perfect and virtuous human beings." Punishment for breaking the laws must be harsh and swift. Khomeini urges that homosexuals, prostitutes, adulterers and petty criminals be publicly tried, flogged and in some cases executed.

◄ Courage to fight

The sermons delivered on Friday in the mosque may not be limited to the promises of heaven and threat of hell. They must influence and inspire people to fight with utter courage and valor and even make people "proceed to battlefronts from the yards of mosques without any fear of poverty, sickness, death or loss because people feared God alone and nobody else." Before the fighting against the Shah had started, Khomeini wrote from exile to his followers: "Put on white robes so the blood from your wounds will show better."

Khomeini's royal neighbours are strongly opposed to his particular brand of Islam. No wonder! He believes that no Islamic nation may be ruled by a royal dynasty. Monarchic rule is in conflict with the Koran and the Islamic political system. Only God is Sultan. "You know," comments Khomeini, "that most of the corrupt aspects of our society are due to the corruption of the ruling dynasty and the royal family."

In Khomeini's Iran there is no room for basic human rights. Islam is dictatorial by its very nature. All must live under the canopy of Islamic law. The government of Islam gives and guarantees freedom of religion to Muslims only. "There is no place for opinions and whims in the government of Islam," writes Khomeini. "The prophet, the Imans and the people obey God's will and Shari'a."

Khomeini is bitterly anti-Christian and anti-Jewish. He thinks that the mission centres in Iran were established to deceive people. "Isn't it a duty to destroy these centres?" Khomeini asks. He even charges that Christians and Jews are killing Muslims in the name of religion.

Khomeini is paranoid about Israel. He writes: "Considering that Israel is in a state of war with the Moslems, then whoever helps and supports it is in turn in a state of war with Moslems. The Israeli influence in our country has reached an unbearable extent and the Israelis use our lands for their bases and as their markets, and this is something that will gradually lead to the decline of the muslim markets."

And again, "Our responsibility today, and at a time when all the forces of colonialism and its agents, the treasonous rulers, Zionism and atheistic materialism are collaborating to distort Islam, is heavier than ever before. Here we see the Jews tampering with the Koran and distorting its phrases in new editions which they have published in the occupied territories and other parts. We must expose this treachery and must shout at the top of our voices so that we may make the people realize that the Jews and their foreign masters seek to snare Islam and pave the way for Jews to dominate the entire world."

Khomeini's hatred for Christianity and the war with Iraq make the spread of the Gospel in Iran extremely difficult. Friendship evangelism is still one of the most effective methods of reaching neighbours with the claims of Christ. Two Christian radio stations broadcast to Iran: Far East Broadcasting Associates (FEBA) in the Seychelles and Trans-World Radio in Cyprus. The FEBA broadcasts in Persian. The small Christian remnant in Iran and their dangerous oppressive existence under the tyranny of Khomeini's forces, call for their prayerful support and encouragement.

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Subscriptions
$17.50 for one year and $32.00 for two years. Overseas by Airmail $55.00. Surface mail $25.00.
Calvinist Contact is published by Knight Publishing Ltd., 99 Niagara St., St. Catharines, ON

Advertising
Display advertising deadline is Thursday 10 a.m. of the preceding week. Classified advertising deadline is Friday 10 a.m. for the next week's issue. See classified page for rates.

Canada Mail: Second Class Mail Registration No. 0-0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

U.S. Mail: Calvinist Contact (USPS 518-090), published weekly except for the 8th and 29th of August and the last issue of December, by K. Knight Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, N.Y. 14092. Postmaster: send address changes to Calvinist Contact, P.O. Box 110, Lewiston, N.Y. 14092

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LETTERS

Some CJL policies questioned

Dear Sir:
Mr. Gerald Vandezande, in a letter (*C.C.* January 23, 1981), that was a response to a letter from Mr. J. Ludwig, states that the C.J.L. accepts the message of Scripture and the Lordship of Christ as its starting point.

I don't think that I and others have any difficulty with that, however it is what comes after that starting point that troubles some of us. There are many injustices in this world to and no doubt CJL had to make a choice as to which injustices they had to give priority, and I believe that some of us have difficulty with the choices CJL has made.

Mr. Vandezande states that CJL rejects the left-right conflict as a false dilemma, but I believe that in order to be realistic in today's world we still have to deal with this conflict. If we consider the N.D.P. as left-of-centre and the P.C.'s right-of-centre, we can say that the CJL policies tend to be more in harmony with N.D.P. policies than with the policies of the P.C.s. Based on this observation I can agree with Mr. Ludwig's statement that CJL tends to be left-of-centre.

CJL seems to have adopted a policy of "small is beautiful" and has thereby created itself a false dilemma, namely, labour-intensive industry versus capital-intensive industry. Assuming that by labour we mean the working of our hands and our brains, what do we mean by capital? May I suggest that capital is the natural resources we possess and also the fruit of our labour?

Some people suggest that the government printing presses also provide capital while many others consider this source of capital as a major source of inflation.

CJL seems to tell us that we should not use our natural resources to enhance our living a life of obedience to our Lord. I believe that Scripture tells us that we may use our resources to the glory of our Lord and to the benefit of our fellow men.

In addition, CJL seems to tell us that we may enjoy our labour but not the economic fruits of our labour (that is capital). Again I believe that Scripture tells us differently.

Does CJL continue to oppose capital-intensive projects such as the tar-sands development in Alberta or the hydro-electric projects in Quebec or the development of nuclear power in Ontario, solely because they are capital intensive projects? CJL also seems to have difficulty accepting nuclear energy as a gift from God, that we may develop to help people live obedient and joyful lives.

In one of its Political Service Bulletins, CJL states that we must choose between two paths in energy supply: between the "hard" path of nuclear power and the "soft" path of conservation and renewable energy. I believe that we have the resources, the ingenuity and the technology to do both. No one yet knows whether conservation and renewable energy sources will be sufficient in the near future to provide all of us with a reasonable standard of living.

Much more could be written about some of the policies put forth by CJL but let me finish this letter by simply stating that I, as well as others in the Christian community find some of these policies hard to swallow.

There appears to be more to these policies than simply doing justice.

William Luinstra,
Kincardine, ON

CJL outlines some of its energy guidelines

Dear Sir:
Mr. Luinstra claims that "CJL policies tend to be more in harmony with NDP policies than with the policies of the PCs," and that, "therefore, CJL tends to be left-of-centre" This is not a good way of determining whether CJL is on the right track, for none of the parties, *as* parties, are purposely seeking to develop Biblically-responsible politics. Rather than comparing CJL's policies with those of others (using theirs as norms), we should be evaluating all of them, including CJL's, in light of our calling "to do justice, love tenderly and walk wisely before our God" (Micah 6:8). If we don't, we'll end up making pragmatic comparisons instead of principled judgments.

Since Mr. Luinstra refers to several energy, resource development and economic growth issues, it may be helpful to convey CJL's starting point and guidelines. They are as follows:

Our Christian commitment leads us to confess that true progress and human happiness cannot be defined by whether we are advancing materially, but only by whether we are growing in our love toward God, our neighbours and in our respect for the creation.

True progress is when individuals, communities, social institutions and all the relationships within and between them are flourishing in just and responsible ways.

This view of what real progress is leads us to suggest the following guidelines for energy policy:

- Energy resources are a gift from God to help people develop obedient and joyful lives.
- Governments as stewards appointed by God, are called to ensure that resources are developed and used both efficiently and in life-affirming ways.
- Stewardship requires a resource-rich area to share with resource-poor regions in the same country and also in other parts of the world. Resources always have a price but the price should reflect considerations other than "what the market will bear."
- Resource development should be paced to meet the needs of a responsible lifestyle not the avaricious demands of consumers or the profit-maximizing desires of the oil companies.
- With respect to supply, stewardship suggests sources that are renewable, can be extracted and used in an environmentally safe manner, can be developed both for people in the proposed area of development and people directly involved in resource development. In general, decentralized and labour-intensive methods are better than centralized energy- and capital-intensive ones.
- Stewardship requires that governments do not "sell resources" to private companies. Rather, those companies should be contracted to engage in activities ranging from exploration to marketing on a cost plus reasonable profit basis. Socially responsible businesses should be given priority in awarding contracts.
- Energy prices should reflect the real economic, environmental and social costs of production and marketing, including the cost of replacement energy and be geared to what the energy is to be used for. Energy used efficiently for essential uses should be priced the lowest. There should be higher prices for non-essential uses and much higher prices for luxury uses.

In contrast, the major political parties have an energy policy whose purpose is to provide enough energy to fuel ever-expanding material growth. This view reflects the belief that economic growth is the foundation for all societal growth and personal happiness. It is based on the unbiblical view that people are essentially economic beings who are satisfied by the consumption of material goods. This view determines which issues the parties consider to be important and un-important and also their actual positions on these issues. The parties differ on their mechanisms to achieve these goals, not on the goals themselves.

When you contrast this

Continued on page 5.

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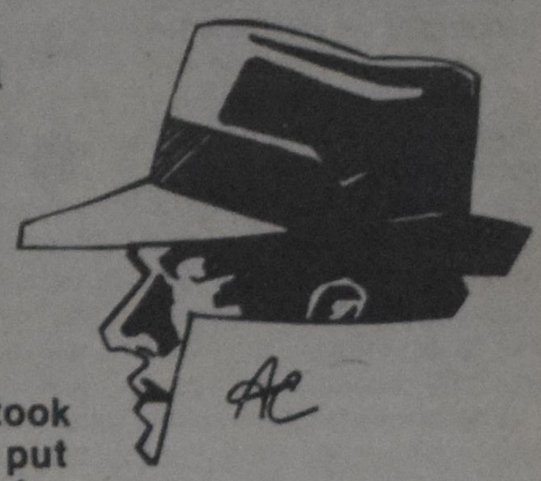

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Church Page

Households carry on successfully

Last Monday evening at the consistory meeting, every member present gave a short report on the Households of Faith to which each belongs. I was personally well pleased with the response to the first household meeting. It seemed to be very positive. Generally the attendance was good, except at a few households. Some minor adjustments may well need to be made.

Consistory members stated that the first meeting was a matter of getting to know each other a bit better, and that indeed did happen. It will take a while before we feel really comfortable with each other, but eventually that will no doubt happen.

In conversation with some members of the congregation, the suggestion has been made that the meetings could have a less formal character. We are now about midway between the January and March meetings of the households and it is good to check and see if we have kept the obligations and commitments we have made to each other. There is one suggestion I would like to share with you: how about praying for each family within the household on a regular basis? Remember the slogan: a family (household) that prays together, stays together.

Rev. J. Kerssies,
Redeemer Chr. Ref. Church,
Sarnia, ON

And, from Fort McMurray . . .

Greetings and blessings for 1981. Looking back over the past months I can see regularity and yet great difference. The regularity consists in the fact that there is little new to report regarding worship services, Sunday school, and clubs. All is going well. The Christmas season was exciting and yet I am glad it is over. More programs mean more preaching and speaking. And with less time to prepare and make it your own, the preaching suffers a bit. Except with the Sunday before classis I have no chance to exchange with someone else.

The difference last fall was in the new ways in which we were able to provide a witness. Twice we participated in a parade with a float. A float is one way in which the Word of the Lord can be preached. It is a silent way and is totally dependent on a visual presentation.

Another difference was the production of two T.V. programs, again a different way of presenting the Word of the Lord to our time. The first program had the theme of the potter and the clay (Jer. 18). A local potter, member of the Lutheran church, was willing to help with that. We literally went to the potter's house and listened to what the Lord had to say. It came off quite effectively on the screen. You might even try it in a regular service.

The other T.V. program was a Christmas special. We taped it at our own place of worship and 13 different churches participated in it. Because the programs are taped there is a lot of variety possible. Sets can be changed and mistakes corrected.

We held our Christmas dinner again this year, but only 20 guests dropped in, which was less than we had expected, especially since we had 50 guests last year. But the lower attendance gave us more opportunity to visit with our guests and make it a bit more like home.

Please continue to pray with us that the Lord will also use this means for the furtherance of his kingdom. The Lord's blessing for all of you in 1981. Thanks for the cards. Yours in Christ. Wolter Smit, Fort McMurray.

Westend Chr. Ref. Church,
Edmonton, AB

Press Parade

Let's keep Sunday

The Honourable R. Roy McMurtry, Solicitor General, 18 King St. E., 18th Floor, Toronto, ON M5C 1C4.

Dear Sir,

On behalf of the congregation of the Mountainview Chr. Ref. Church in Grimsby, Ontario, we draw to your attention the following:

Historically, Sunday has been a day of rest, providing a quiet day for worship, for family gatherings, and enrichment of mind and spirit. Also, we have legislation providing for a Sunday, free of commercialism.

It is with growing concern that we note the many outlets now open on Sundays, contrary we are sure, to the intent of the law. There appears to be a need for full enforcement of the legislation, and in such a way that penalties become a deterrent and not a licence.

We would urge you to ensure that Sunday is preserved as it was intended to be under the existing law.

Yours truly,
The Consistory of the
Mountainview Chr. Ref. Church,
Grimsby, ON

London Interfaith Conference

There will be an Interfaith Conference in the St. Michael's Roman Catholic Church on March 31, 1981. The committee, led by the chairman, Richard Yake, requests 2 or 3 representatives from our church. The Conference seeks to create "an awareness within the religious community of the varied types of disabilities, the potential number of people now prevented from participating in the total life of their religious affiliation. We shall also provide information as to how people may make their facilities compatible with the philosophy of accessibility." This Conference proves to be very interesting. Who of our members will volunteer to represent our congregation at this one day conference? Please, contact the pastor, who has all the materials.

Bethel Chr. Ref. Church,
London, ON

Pastoral Pondering

Buildings that fit

At the last congregational meeting a member questioned why Christian Reformed ads in the *Edmonton Journal* concerning our church services are so unappealing and lack-luster. And you must admit that our ads are very modest indeed when compared to the ads for our more charismatic counterparts in the city. Now quite apart from the merits and demerits of advertising, these remarks must be extended to our buildings as well. Our church buildings are so modest that they are nearly non-functional.

There was a time not so long ago, when it was a fad to decry the construction of adequate church buildings. Better to spend money on missions than on church buildings. I was deeply pleased to read both in *The Banner* and *Renewal* editorials which called attention to the need for good multi-purpose church buildings. And that is a matter of concern.

Dr. James De Jong, editor of *Renewal* writes that, "We spend money for bedrooms to sleep in, restaurants to eat in, swimming pools to splash around in. Why not for churches for collectively praising our God in and for educating our young people in and for fellowshipping in Christ in? Why do we suddenly give our economic piety a self-denying twist where church facilities are concerned?" Dr. De Jong then states that the New Testament, as he reads it, places equal emphasis upon building the saints at home and spreading the gospel abroad. In the *Banner*, Rev. Kuyvenhoven makes a similar appeal for functional church buildings which are conducive to fellowship.

Even at First Church, a relatively minor adjustment (some members have already suggested this) would improve our situation considerably. Moving the wall under the balcony ahead so that it is even in the front of the balcony would increase the size of the foyer, nearly double it. It would also bring the congregation closer to the front, especially for the evening service when the balcony would be closed off. In fact it would be rather cozy then. All this could be accomplished with some volunteers at only minimal expense. It's a thought.

Rev. H.G. Samplonius,
First Chr. Ref. Church, Edmonton, AB

Joy for MS

A little over ten years ago the deacons of Second Church, in an effort to do something *outside* our congregations, got in contact with the hospital for mentally handicapped children in Cedar Springs. (This was before Redeemer Church was formed).

They discovered that many of these children were more or less abandoned by their parents and relatives and they decided to do something about it. They put information and ideas on the church bulletin. In January, 1971 a meeting was called for interested persons, a "committee" was formed and "Project Cedar Springs" was started. The object was to get in closer contact with the children of the Education Unit via cards, letters, visits, and a small monthly allowance. Some 80 people in the congregation were involved in one way or the other.

First Church started their own program in 1972 and called it Project J.O.Y.: *J*oy for *O*thers and *Y*ou; and soon the two groups joined forces.

Besides the visits, there were barbecues, and tours of the grounds; friendships were formed; a couple of times a bus with children came over to spend the day in Sarnia with their "sponsors."

Another way of helping was with the Dominion tapes that were gathered in the boxes in the three churches. The "Committee" met several times a year to count the Dominion tapes, and towards the end of the year the Staff of the Education Unit were asked what they could use. In this way, several hundreds of dollars worth of toys, bedspreads, coffee urns, and tape recorders found their way to Cedar Springs. It did not cost anything and the articles were quite appreciated there.

This program was kept up for about 7½ years. Then the "Committee" felt that help was not needed so much anymore, as the Government gave more assistance.

The next project was the Detox Centre in the city and at this time the name "Project J.O.Y." was adopted. The Detox Centre received food vouchers for the Dominion tapes; that was the best way to help them. The Detox Centre was forced to close in March, 1979 and a "New" project was found: the Lambton Chapter of the Multiple Sclerosis Society. We discovered that used envelopes can represent cash and presently we are still assisting the M.S. Society with Dominion tapes and used envelopes. The following letter was received last month:

Members of Project J.O.Y.:

The members of the Lambton Chapter of the M.S. Society of Canada wish to thank all the members of the group who assisted with the collection of used envelopes and Dominion Store tapes. From the collection of used envelopes we received $535.00 during the year 1980. This enables our chapter to give our shut-in patients treats at Christmas, help with our Yoga Program and treats at our Water Therapy Program. Proceeds from Dominion Store tapes helped us purchase much needed equipment for many of our patients to improve their everyday life-style. Mrs. M. Sheppard, Patient Service Coordinator.

This letter proves, that not all assistance has to cost money, as long as people are willing to help with simple items as Dominion tapes and used envelopes.

First, Second, and Redeemer Chr. Ref. Churches, Sarnia, ON

Church News

Christian Reformed

New addresses

Rev. Raymond Sikkema, 241 Stone Church Rd., Hamilton, ON L9B 1B1, (after March 15).

Rev. Lammert Slofstra, 2 Charles St., Simcoe, ON N3Y 1Z4. 519-426-5431.

Canadian Reformed

Guest lecturer

The principal of the Canadian Reformed Theological College in Hamilton, Dr. J. Faber, has been granted a leave of absence so that he can lecture at Westminster Theological Seminary in Philadelphia.

Dr. Faber will lecture as professor of systematic theology for the first semester of the academic year 1981-1982. He will teach a course in dogmatics and an elective of his choice and will provide a graduate course on the theology of John Calvin.

The board of governors of the college granted Dr. Faber a leave of absence from September 10 to December 5 of this year.

Prof. L. Selles was appointed as acting principal in Dr. Faber's absence.

Called

—to Orangeville, ON, Rev. J. Mulder of Toronto, ON.

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Sunday worship service
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Maitland St. North.
Minister
Rev. Cornelis Bronsveld
10 a.m. worship service
2:30 p.m. worship service
★ ★ ★

Tax agreement with Revenue Canada

Dear Sir:
I would like to respond to the article appearing in *Calvinist Contact* (February 13, 1981), written by Mr. Wm. Grin, the president of the Ontario Alliance of Christian Schools.

Mr. Grin states that some school societies have been the source of ingenious but fraudulent schemes to avoid paying taxes. Some societies may have knowingly or unknowingly employed questionable practices of limited scope. In my opinion, however, these practices pale in comparison to the devious schemes that were proposed by the OACS Board at the meeting of treasurers in London on February 2, 1980.

The victory of which Mr. Grin writes is certainly not one of principle, (all of life is religion), nor one that will bring about a more favourable tax treatment. The substance of the agreement between the OACS and Revenue Canada is not significantly different from the method which our schools could have used since 1975 but chose to ignore on the advice of the OACS.

It would appear that the OACS, having adopted a confrontation policy leading up to last year's unsuccessful court case, had no further room to maneuver and essentially had to accept Revenue Canada's assessing practice. To then suggest that the OACS has beccme "an authority in charitable tax matters" is certainly an overstatement.

In conclusion, Mr. Grin should have dealt honestly with mistakes made in the past by the OACS Board and assured the member societies that henceforth it will not employ those who have neither the training nor relevant practical experience to deal with the taxation of charitable organizations.

Arend E. Korvemaker,
Wyoming, ON

CJL outlines some of its energy guidelines

Continued from page 3.

position with CJL's, then the principal difference is clear, we think.

Finally, a few words regarding Mr. Luinstra's contention that "we have the resources, the ingenuity and technology" to follow "the 'hard path' of nuclear power and the 'soft path' of conservation and renewable energy." That may well be true, but the energy industry has yet to demonstrate that "the 'hard path' of nuclear power" is essential, safe and responsible.

Quite a few experts such as Amory Lovins, the widely respected author of *Soft Energy Paths — Towards a Durable Peace*, argues that nuclear power provides less economic benefit than almost any other source of energy we could choose. It produces less power per dollar invested and also far fewer jobs. In terms of new supply options, renewables are less costly than nuclear power — less costly environmentally, socially and economically. But that issue requires a long discussion for which the Editor, understandably, has not given us the space. Just one question: Why has the energy industry done so little to develop renewable sources?

Mr. Luinstra concludes by saying that he and others in the Christian community find some of CJL's policies "hard to swallow" and that "there appears to be more to these policies than simply doing justice." He may be right, and we would ask to be shown where.

We sincerely hope that the above information makes it easier to understand and appreciate CJL's attempt at developing policies that are inspired by a commitment to stewardship, love and justice for all God's creatures and real concern and respect for His handiwork. We don't consider these policies infallible. Therefore, we do welcome all critique that helps us to formulate public positions which will contribute to a more responsible way of life.

Gerald Vandezande,
CJL Foundation,
Toronto, ON

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Atmosphere plays a major role in our lives

by Donald W. Moncrieff PhD.

I once did an experiment on myself which shocked me. When listening to music I allowed myself only "country and western" for a month. The next month, I allowed myself only classical music. The next month, I listened only to "rock." I kept track of how I felt about things, my attitudes, my reactions to problem situations, my responses to friends and family. I was amazed at the differences brought about simply by spending a few minutes each day listening to a different type of music.

Since my experiment, I've learned that the same type of music will influence different people in very different ways. Classical music might relax one person and make another tense. Rock might make one person generally happy, another angry. My point here, however, is that the music one listens to often has a striking impact on one's total sense of well-being.

What is true for the influence of music seems true also for most other aspects of the atmosphere surrounding our lives. I'm sure you can think of many examples. Remember how different it feels to stand by a lake alone or with someone you really like. Remember how different it feels to walk into an old, un-cared-for building compared to a modern, mathematically manicured one.

It would be impossible for me to write about all the aspects of the atmosphere that influence our sense of well-being. I want to focus on some that are not so frequently thought about.

Part of the atmosphere we experience is created by the feelings (open or hidden) within ourselves and in those persons around us. If one person is feeling very happy, that feeling can invade those around and make them happy too. If one person is feeling very upset but is covering it, the upset feeling can flow like a contagion into others and they can start feeling bad without being able to even recognize from where their feelings come.

I once heard of a man who discovered this power of feelings to create atmosphere and used it in quite immoral ways. For one thing, he would go into a party with his mind set on ruining the evening for everyone. He would work himself into a depressed state and within a half hour he could ruin a perfectly good time. He could also work himself into a joyous, ebullient state and turn a party into a great success. I can't approve of his manipulative use of feelings, but I share the fact here to illustrate the power feelings can have in the creation of atmosphere and, of course, the feelings that fill our atmosphere have considerable impact on our total well-being.

Another often-ignored aspect of the atmosphere surrounding us can be characterized a cultural value system. If, for example, we live in a culture where it has become "the way" to think of another group, perhaps living on the other side of the track, as bad or inferior, that "put down" spirit can create a destructive atmosphere for everyone involved. If the persons being treated as inferior take that treatment to heart, they can develop any of the many neurotic problems connected with inferiority complexes. If those persons doing the "put-down" begin to base their own sense of self-esteem in their supposed superiority over others they live with a very frail sense of personal security.

On the positive side, if a cultural value system creates an atmosphere, for example, suggesting that members of the group are strong in adversity, then the chances of persons living in that atmosphere being strong in the face of trouble are very good.

The parenting process gives us another example of the importance of atmosphere. At one extreme, parents seem to think children are given them to force into a preconceived mold. At the other extreme parents take their children as totally mysterious gifts given by God, to be helped to be true to God's work within, irrespective of how the parents might feel. Each attitude, or combination of attitudes creates a different atmosphere in which a child grows.

Children growing up in an atmosphere that forces them into a preconceived mold, often lose personal initiative, feel ill at ease with life in general, and begin to believe they can't please anyone. Children brought up with total selflessness on the parts of their parents (if such is really possible) tend to have an unreal sense of life and lose a healthy sense of responsibility for others.

Another instance of the influence atmosphere has on us can be seen in our Christian community. If we live in a community where all behaviours are guided by the command to love as best as we can, then the very best of our potentials will be affirmed and encouraged to grow. We will come to know that no matter what is happening at the moment in terms of trials and tribulations, in the end love will reign and all that we really love to be will flourish. We will feel accepted as we are and encouraged to take our next step towards loving the Lord as we are called to love Him. We will be strong enough to accept others at the stage of development they have achieved. We will be free to support others as they do what they can without trying to transform them into persons who think and act just as we do.

There was a time when a good deal of energy and concern was going into preserving ecological balances. Much of this effort tended to be exaggerated because so much emphasis was given to natural resources and so little to personal resources.

Perhaps we are entering a new time of appreciating not only the impact nature has on us, but also of the impact our personal and communal states have. The atmosphere we breath consists of much more than air. Air carries music and meaning, and meaning carries the possibility of spiritual influence, personal communion, and emotional sharing. For the better or worse we must live in an atmosphere. I believe it is part of our Christian calling to appreciate the atmosphere in which we live and make it better.

PASTORAL COUNSELING

A pleasure-mad age

By Rev. Ralph Heynen

Speakers and writers often describe this generation as a pleasure-mad age. Maybe it's a good description of our present time — it's well to remember that the pleasure and pain principle has governed the lives of people of all times. We want to avoid whatever causes pain and we seek the things that give pleasure. You even find this in the animal world. You find it in a little child.

But we should not allow our lives to be completely governed by this principle of pleasure or pain, for often pleasure becomes a goal in itself. We do all we can to avoid the things that are unpleasant. We like to have fun! This can become one of the highest objectives that people have: the search for pleasure. It can become an obsession with people. It drives their lives.

The real difficulty with pleasure is that it demands an ever-greater stimulant to really give satisfaction to a person. It has this strange quality about it — doubling the time given to pleasure doesn't really give the person twice as much enjoyment.

You can't increase pleasure by merely doubling the time you devote to it. As a result, it tends to leave a person empty and discontented, because you can't always find new things to stimulate you and to make you feel happy in life. Possibly this explains some of the tragic dissatisfaction that is found in the world today. Those in the entertainment field present a very tragic picture, large numbers of actors and actresses need the help of psychiatrists and some of them use too many drugs. Some have committed suicide in recent years. They are symbols of our lack of finding satisfaction in life.

True joy must be found within ourselves. When we look at things that attract us and that want to make us happy, we're looking in the wrong direction. The true sense of happiness has to be found within. When a person is constantly in turmoil and there are many conflicts within, there is no real joy no matter where you look.

The laughter of many people today is an attempt to hide a broken and a troubled heart. People look at life and do not find real pleasure, even though they may be filled with a longing and a desire to find things that will give them pleasure. But when you set pleasure as a goal you're not going to find it. To possess it, one must not seek it directly, but find it through something else.

We should learn the art of finding enjoyment, rather than that of being entertained by someone else. The tendency for most of us is to sit in the bleachers while others perform. We watch others as they entertain us on TV or in the movies and we find our enjoyment, not within ourselves, but by looking "out there." We don't get much pleasure out of the little things in life. There is pleasure in sitting around the dinner table, enjoying fellowship, there is satisfaction in seeing your children and grandchildren grow and develop — but this kind of enjoyment seems to be rather scarce.

Life is going to have moments of sadness and gladness. We have somber moods, as well as exhilarating ones. We must learn to accept both. There can be enjoyment in reading a good book, or listening to music, or viewing the grandeur of nature. Some people don't consider this a joy.

I know a lot of people for whom reading a book has become a real chore. They consider it something they should do, but it's a hard thing to do. They don't see the beauties of nature. They have been swallowed up by the idea that they have to have popular entertainers whose only interest is a financial one; entertainers who cover up their own inner feelings of frustration by poking fun at the rest of us, or at things that happen in the world. That's the kind of humour we have today. These are angry people — they take out their anger on the telephone company, or at the airplane on which they are riding, or at the policeman down the block. They are always finding something to pick on in order to make people laugh.

The world we see on our TV and in our magazines today isn't the real world in which we live. The things that are pictured for us are far beyond our grasp — things that financially we can never attain. The life in the dramas on TV and the soap operas is not the real world of most people. I think that's the reason it has such a strong appeal — it takes people away from the drabness of their own situation and they see something different, some kind of an imaginary world, a dream world.

One of the biggest weaknesses of people in our generation is that we tend to separate life into little categories. We think about work. You don't have to enjoy it, but you have to do it. We think about pleasure, we think about spiritual gifts and spiritual blessings (fellowship with God's people, family life, and so on). But if we would put all of these together into one glorious unity — what true happiness that could be!

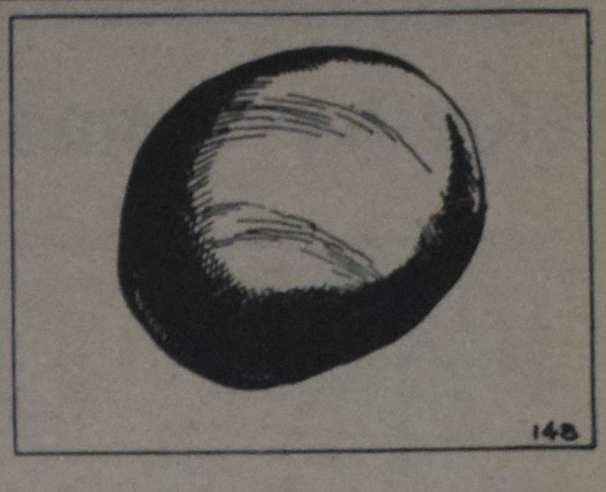
Don't think of your job as something you have to do before you can enjoy yourself in life. No, find joy in your work, in your family, and in your spiritual life. It all centres around finding inner satisfaction. There is a joy in the Christian life that teaches what true happiness is. People talk about tragedies and difficulties in life, about cancer and automobile accidents but they lose sight of inner peace and satisfaction in life. There's a God who controls everything and makes it work out for good. Through the clouds and the tears and the shadows we can still see His love.

THOUGHT FOR THE WEEK:

Like flowers uplifted to the sun and like trees that bend before the storm; like sleeping lakes that mirror fleecy clouds, like the harp to the hand, like the echo to the song, so may there be the reflected response in our hearts to God's great love to us, revealed in Jesus Christ.

The Adventures of the Jolly Baker

by W.G. Vandehulst



145. "Stop, stop!" cried the King, waving his hands as if to clear away the confusion. "I don't understand a word of it. You're the baker, but you've been preparing medicine as a doctor? And there's someone else who's a doctor, but who has been baking buns with some strange powder in them—a powder you gathered in the woods? You said he was a skinny scarecrow, but the man who brought the buns into the hall was a roly-poly fatso. I had that fatso thrown into the dungeon and a few minutes later he's standing beside my bed as a doctor. It's either witchcraft or trickery."

The King sat down. "Baker Bumble," he said, "begin at the beginning and tell me everything."

146. And the jolly baker began. It was a very, very long story, but it didn't bore the King and his court in the least. They listened closely and clearly enjoyed Bumble's account of the amazing adventures that had befallen him and his wife.

Baker Bumble told about how he had fooled the pointy-hatted doctor by filling his recipe box with sand and stones. He told about his wife getting lost in the attic of the tavern and sleeping all night in her starched cap and stiff skirt.

147. "You see, your Majesty, we were afraid of that evil doctor. Then without anyone's knowledge I sneaked into the woods and gathered some leaves from the Firecracker Poppy. I dried them and then ground them into a fine, yellow powder. This powder I put into a little bag with my secret ingredients, but I didn't write anything on the bag."

"So that exploding bun was really your fault," growled the King.

"Yes, your Majesty, but if I had made the buns, I would have put only a little of the powder in the dough—just a pinch. That would have made them pop with a flavor so delicious it makes your taste buds tingle. But that phony put too much powder in them."

148. "And then I picked the most explosive one."

"Yes, your Majesty. The other buns were probably cracked."

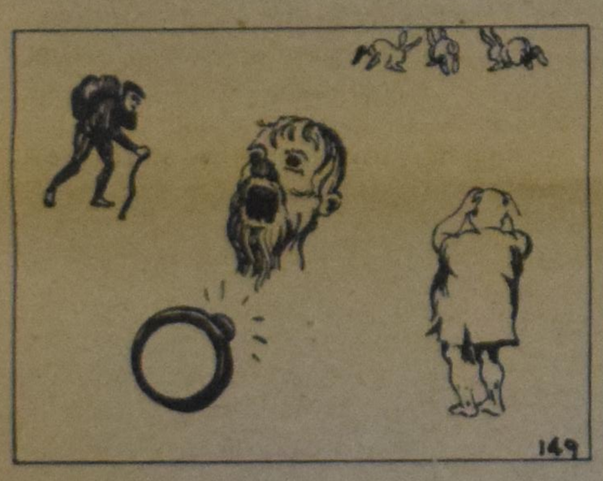
"Exactly!" said the courtiers.

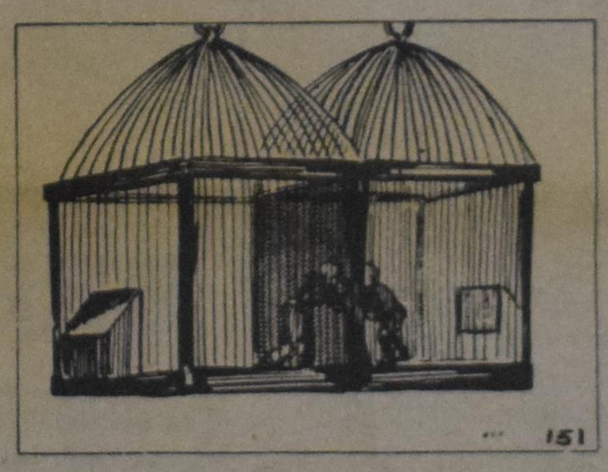
"But your bun was nice and round and taut."

"Exactly!" said the King.

"And when you bit, the bun exploded. Blam! That was the popping powder. But you needn't be afraid; it isn't poison."

"Go on, tell me more," said the King. "I understand about the exploding bun, but I want to hear more of your adventures. You're the most amazing baker I've ever met."





149. So Baker Bumble told about the peddler for whom he had felt so sorry because he was walking in the rain. And about the lost ring. And about the rabbits. And about the tipsy footbridge. And about the theft of the donkey and the cart. "And then I was left stranded in my underwear."

The King and his courtiers couldn't keep from laughing. "Go on, Bumble. Go on."

So he told how his wife had wanted to turn back, but he had said, "Never! I'm going to make buns for the King of the North!" And he told about Rowdy Roy and his monstrous mouth and how he had put pain-killer on all his teeth because he didn't know which one was rotten.

The King and his courtiers roared.

150. About Mrs. Bumble tripping over a pig in the dark; about sleeping in the rain; about the friendly driver who gave them a ride; about the generous innkeeper who took them in and whom he repaid by baking pancakes—about all these adventures Baker Bumble told the King.

"But then new troubles awaited us. When we crossed the river, your soldiers grabbed us because I was wearing the evil doctor's clothes. They put me on a horse, and my wife too, and neither of us had ever ridden a horse before. It was awful!"

The King pounded his thighs with laughter.

151. "Then they put us in separate cages like two canaries with a curtain between them. We were miserable. We each had a beautiful room, but we couldn't even see each other. We could only whisper through the keyhole. The next day they took me into a huge room filled with jars and bottles of strange medicines and told me to prepare seven potions. And no matter how often I told them I was no doctor but a baker, they didn't believe me. At last I climbed onto one of the cabinets and fell asleep. The next thing I knew, everybody was shouting at me, 'Save the King! Give him medicine! Take his pulse!'

152. "To tell the truth, your Majesty, I've never taken anyone's pulse before."

"Aha! That's why you pinched my arm black and blue," chuckled the King. Baker Bumble's long story had driven all the anger out of his heart.

"Oh yes, Baker Bumble, you are indeed a miracle doctor. You cured Rowdy Roy, my seven evil-tempered subjects, and me too. Yes, you're an extraordinary doctor.

"Gentlemen, bring us some wine. I wish to drink a toast to my guest from the Southern Kingdom."

"To your health, Doctor Bumble," said the King, laughing.

"Thank you, your Majesty," mumbled Baker Bumble, confused by this sudden kindness.

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Our Keynesian approach to government spending

by Peter Ysselstein

The current fiscal year of our Canadian Government is rapidly approaching a close, and financial experts in Ottawa have already proposed a new order of deficit spending. Released statistics indicate a government debt approximating $137 billion. For the coming fiscal year, deficit spending will increase $7 billion dollars over that of last years. In addition the government must borrow $12.2 billion just to pay the interest charges on the total national debt for the year 1981-82.

It is commonly known that governments borrow money to finance expenditure, however the amount is often limited depending on the nature and role of government within society. Since the depression of the 30's, governments in various parts of the world, including Canada began to adopt a Keynesian brand of economics which meant more government spending. According to Keynesian economics, the best way to stimulate the economy is for the government to get into the act of spending even if it means yielding to budgetary deficits. It is understandable that this approach was utilized to get the economy out of the 1930's depression. Instead of restricting the use of fiscal policies to emergency situations, the Canadian government has continued their use ever since.

Our government has had deficit budgets for over ten consecutive years now. We are presently borrowing money to pay the interest charges on our national debt. Not only in nominal terms but in real terms, the national debt is increasing. Consider now the capacity for repayment. The opportunity to cut the government deficit is diminishing coupled with rising interest rates, inflation and unemployment, the snowball effect of debt charged to debt has been set in motion.

Who are we borrowing from? The so-called economic prosperity today belongs to none other than to the yet unborn generation. "Pass the buck" attitude generally describes the situation. The borrowing of capital today to finance our welfare system including all the government services provided to people rightfully do not belong to us since the capacity to repay these expenditures in this generation is no longer there.

Essentially we are borrowing time to borrow capital. On moral and ethical grounds borrowing capital on such a basis ought to be called outright thievery. Clearly, we have been living on false pretenses. We are taking away someone elses future income and possibilities which do not belong to us.

The increasing number of bankruptcies today even among large corporate firms is a clear indication of irresponsible debt financing. Although the government is less risk conscious than most individuals, bankruptcy must not be taken lightly. Poland is an example of a country plagued by large debts and social unrest.

Government borrowing is often blamed for the current high interest rates. The government either prints more money which has the tendency to devalue our money and raise prices or it must enter into the financial market and compete for capital with other borrowers.

Borrowing money is a normal economic activity. Most of us do it at one time or another. Borrowing capital is necessary for investment. Remember, the charging of interest on a larger scale began in the 17th century, up until that time it was condemned mainly by the Church — usury was forbidden.

It is time that we reassess our responsibilities toward expenditure and debt financing. It can become a form of gambling especially where a once viable business must go bankrupt because of irresponsible borrowing. The essential thing to borrowing is the ability to repay, and if that is no longer there, you are gambling.

The government, too, must act responsibly. Because of the trend we are currently observing in government spending, I believe we are heading towards political and national bankruptcy. Even though Canada possesses many natural resources, this does not guarantee financial security. Many people have chosen the myth of Canada's ability to repay loans based on it's natural endowment of wealth, however, future generations will not tolerate the financial burdens placed upon them.

Chaos in the financial markets will be the outcome. Chaos will be used to break down the walls of democracy, and a new form of internationalism verses nationalism will emerge. The fluidity of money in the international market will remain intact, despite financial breakdowns in the public and private sectors. It is surprising that world bankers will still lend money to countries like Poland and other financially troubled countries.

What is behind this all? A recent World Bank seminar gave more indications that our world is heading towards a One World Government. Chaos in both free and command economies would necessitate such a government to help straighten out the confusion in people's lives with respect to their economic well-being. People will be led to believe that a One World Government is the only alternative system which will guarantee hope and salvation in a financially troubled world.

Do we have a choice today? Can a country like Canada survive indefinitely spending more than it receives or must we accept the inevitable?

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Popular Music

Bruce Springsteen — rock with a message

by Bill Van Dyk
C.C. Music Critic

In the middle-1970's there was a spiritual crisis of sorts among the more serious rock critics (like Greil Marcus and Jon Landau). These critics had always believed that rock music had something important to say about life, and that it said it well. The crisis was caused by the fact that few rock musicians seemed to be saying anything important anymore, and the few who did say something did not say it well.

The air waves were dominated by performers like the Bee Gees, Fleetwood Mac, and Barbra Streisand, all who had talent but who sang only about love — sexual love, broken hearts, betrayal, desire, and so on. Rock was supposed to say something about all of life, about work, about alienation, and politics. It was supposed to be a new, fresh voice on the matter, free from hypocrisy and corruption.

But in the mid-seventies, with the domination of disco, rock music seemed headed to that bland commercial oblivion its detractors had always predicted it would become.

Therefore, it was not at all surprising that the critics were as overwhelmed as they were when Bruce Springsteen released the album *Born to Run* in 1975. It seemed to be a dream come true; a new voice, fresh from the back streets of New Jersey, with incredible talent and a powerful message, and an incorruptable dedication to saying what counts, rather than what people want to hear. Jon Landau called Springsteen "the future of rock and roll" and became his manager to help insure that Springsteen would not be pressured into "going commercial" and disappointing his partisans.

With the release of *The River* in 1980, every dream has been fulfilled. The album has lived up to its promise artistically, it rose to number one on the sales charts, and the succeeding tour was a giant success in terms of artistry and popularity. There is, as of yet, no sign of compromise, and judging from some interviews Springsteen recently gave, there is no indication that there ever will be.

He is unlike most rock stars you may have read about. He's one of very few whose lyrics are good enough to stand up as poetry, and yet whose voice and musical instincts have the power to make his own interpretations the best, (unlike Dylan whose early songs were often performed better by others.)

He is also a man of deep integrity and simplicity, restraint and decency, a small indication of which is the lack of reference to booze and drugs in his songs. He is entirely uninterested in the trappings of "stardom" and wealth.

He simply loves his work: playing in front of large audiences. And his audiences certainly return the affection. They call him back for endless encores and happily sing along with him when he points the microphone at them. They frequently go one or two hours overtime.

So what does Springsteen have to say? Why do people want so badly to hear him?

Well, not everybody wants to hear him, of course. It was quite an accomplishment that an album as good as *The River* would make number one; it won't be there for too long though. Springsteen's message doesn't fit into the mainstream of popular rock music.

It might be fair to say, in fact, that his message is a kind of antidote to the illusionary lifestyle preached by the popular love lyric — the idea that "just one kiss" will make everything all right, or that the only important thing in life is to co-habit with a beautiful specimen from the opposite sex. Or the idea of dancing for the rest of your life. As if nobody ever had to go to work in the morning.

Springsteen talks about what happens when the dance is over and you have to go home, go to bed, get up in the morning, and go to work. Or what happens when all that "slow dancing" and "swaying to the music" leads to an unwanted pregnancy and a quick marriage that soon leads to breakdown and bitterness. He takes over where the typical love song stops, and describes consequences; how people react when their dreams fall away. And these are the kinds of dreams that are propagated everyday from every radio station; the kind of dreams that encourage people to build up illusions about married life that reality just can't live up to.

As Springsteen says: "They say that in the end, true love prevails/But in the end true love can't be no fairy tale/ to say I'll make your dreams come true would be wrong...."

◄ No glamour

Television always depicts the objects of everybody's affections as these ravishing, pristine beauties; they all have the kind of face that you don't meet in your bathroom mirror on Saturday morning. Springsteen, again departs from the convention: "Show a little faith/ there's magic in the night/ you ain't a beauty but, hey, you're alright/ and that's alright with me...."

It's a description that fits more into everyday life, cast in the everyday language of the streets. Isn't it refreshing to hear a singer who rejects the whole Hollywood/television tradition of worship of skin-deep beauty? It's kind of reassuring, isn't it?

But that's the kind of people Springsteen is singing about. He is deeply concerned with how the ordinary, working-class people in this "mixed up world" are getting along during these hard times.

Above all, he's a realist, and he has somehow found a way to convey how it really feels to be held down and abused by cruel economic realities. He's learned about it first hand, from his experiences in the urban slums of New Jersey, from his embittered father, from the people he meets everyday who come up to him just to say that his songs tell *their* stories:

"I got a job working construction
For the Johnstown Company
But lately there ain't been much work on account of the economy
Now all those things that seemed so important
Well, Mister, they vanished right into the air
Now I act like I don't remember
And Mary acts like she don't care...."

Springsteen *does* care. And he hopes, by expressing their frustrations, fears, and anger, to bring healing and release to them.

The River, however, is not a pessimistic album. It's a painful album, and it deals with disillusionment, but at the same time it shows a tremendous urge to make things better, to encourage the listener to affirm life. This optimism springs partly from its high energy songs about release, "All day you've been working that hard line/ Now tonight, you're gonna have a good time . . ," and partly from Springsteen's own personal desire to do something to ease the pain he talks about, "Little girl, I wanna marry you . . ." He urges the listener to be in control of his own life and to resist the dehumanizing effects of our modern industrial behemoths.

It is the conditions of work that, according to Springsteen, have led to the greatest unhappiness in our society. "I never knew a man," he said in a recent interview, "who was unhappy with his work and happy in the rest of his life." The American dream is not about two cars in the garage, but, according to Springsteen, "it's about people living and working together without stepping on each other."

He goes on to talk about his "escape" songs, where his characters go driving off in their cars to shake off the frustrations of the day. Though he includes these songs in his albums and his concerts, he says he doesn't believe in them. The song, "Wreck on the Highway" makes this point painfully clear. Springsteen describes a car accident he comes upon in the middle of the night. He imagines the state-trooper calling on some girlfriend or wife to tell them "your baby died in a wreck on the highway." It's the logical consequence of a lifestyle of abuse and escape, and he knows that. And it's also the reason why Springsteen insists that he doesn't know the answer.

◄ How, then?

How, then, does a Christian deal with this sincere and talented non-Christian artist? Is he someone we shouldn't listen to since he doesn't offer us Biblical answers?

I'd like to suggest a few principles here, in regards to not only Springsteen, but also singers like Neil Young, Jackson Browne, and Graham Nash, and movie directors like Robert Redford, Francis Ford Coppola, and Norman Jewison. All of these artists are non-Christians, but all of them frequently have something worthwhile to say. Should we listen or not?

I think that, in the first place, all talent and artistry is a gift from God. It is a gift which may be abused or used to the furtherance of our understanding of creation. Among the abuses I count commercialism, waste (through drugs or alcohol), propaganda, deceit, and worship of sinfulness. We are all too familiar with these abuses, particularly in rock music, films and television.

On the other hand, these God-given talents may be used to increase understanding and compassion, to honour the beauty of creation, to admire justice and honesty, to promote growth, and to show "love for what is good." These are qualities that can be appreciated in the art of both Christians and non-Christians. The qualities of abuse, especially commercialism, are sometimes also found in Christian artists.

There is no doubt but that we disagree with some of what Springsteen has to say, but I think it is safe for us to appreciate the good qualities of his work, his superb musicianship, and his deep understanding of the problems, if not the solutions, of urban life. Through his music, we may find ourselves closer to an understanding of people whose need of Christ's healing power grows greater everyday.

Recommended albums:
Born to Run (1975)
Darkness on the Edge of Town (1978)
The River (1980)

Note: Springsteen's music will probably appeal most to those whose taste includes tough, driving rock, though, especially on *The River*, Springsteen includes many gentle ballads as well. All of his back-up band members (The E Street Band), have distinguished talent, particularly Roy Bittan on piano and Clarence Clemons on saxophone.

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Seminary class meets in Uganda

PHILADELPHIA — Uganda now hangs in a delicate balance between hope and despair. In the city of Kampala, the watches were stilled for ten years while sidewalks crumbled, paint peeled and buildings that were riddled with bullets were closed and boarded up, one by one.

Garbage had become a national symbol of Uganda. "Garbage is a sign of despair," says Westminster Theological Seminary professor C. John Miller. "It just sits and collects and nothing is done about it."

But now there are signs of hope in the shattered culture of Uganda. Store fronts are being painted. Gunfire disturbs the nights less frequently. A new government, elected in December, has begun the process of rebuilding.

"Kampala is not primitive," Mark Blair was surprised to find on his first visit there this January. "It has been broken." Some of its people still reflect this brokenness. A professor from Makerere University had this message for us: "I just want to tell you the truth, God has forgotten Uganda."

But there are eight men from Westminster who know differently. For the course, *Overseas Research in Missions and Evangelism*, Mark Blair and fellow students, Philip Eyster, Michael Payne, Kent Smith, Neil Johnston, James Shields, Christopher Carlson, and Thomas Kenney accompanied Dr. Miller, Adjunct Professor of Evangelism and Dr. Harvie Conn, Associate Professor of Missions and Apologetics at Westminster, to Uganda.

Miller points out that the important question in Uganda today is, "Does Christianity have the moral and spiritual power to help people where they live?" This is the question the eight men sought to address through skill sharing, pastors' conferences and university lectures. According to Dr. Conn, a goal of the course was to learn to "express love and truth across cultures."

◄ Love in action

Miller reiterates, "We wanted to show love by what we did as much as by what we teach." Four of the men did just that. While they worked at the Africa Foundation farm in Jinga; Phil, Neil, Chris and Michael went down to "The Line," a row of concrete block houses nearby where poor workers live. There they built community ovens and painted the houses. They also ate and lived among the people. Each night in front of their 6 foot by 6 foot room, they conducted Bible studies. Miller noted that this made quite an impression. Many workers began attending church at the farm and some twenty pieces of siding that were missing from the farm were returned.

In Kampala, Mark, Kent, Jamie and Tom reflected this same message. They lived with former juvenile delinquents in the orphanage established by Kefa Sempangi, a Westminster graduate who served in the transitional government, and installed a tank to provide regular water storage, enabling the building to have water 24 hours a day.

◄ Conferences for leaders

The men in Kampala also held four pastors' conferences in the city and countryside. Ministers from the Presbyterian, Elim Mission, Full Gospel, and Deliverance Churches were among those who attended. "Independent churches spring up overnight around a strong leader or experience," said Jamie Shields. "As you would find in the United States, many profess Christ, but few really know him. We tried to communicate how to be disciples by proclaiming Jesus as Lord as well as Saviour. We tried to teach those at conferences how the Lordship of Jesus relates to their money, their family, their church, and their society."

Jamie sees a need for balance in the Ugandan church. "The pastors have a tremendous ability to communicate, but they need to teach the whole counsel of God. The Ugandans have been through such hard times that they are very emotional and experience-oriented. Many need to make their worship more intelligent and to know the great Pauline doctrines that define what a real Christian is. There was strong teaching from Scriptures along with practical helps in inductive Bible study. We helped them where we're stronger and we learned from them where we're weaker."

◄ Encounter with Islams

The eight men from Westminster wanted to take their message beyond the established church, however, and they found some doors wide open. Mark Blair discovered the national mosque stood only a block away from the orphanage. Having studied Islam for his Th.M. program in Missions, Mark made use of a double entendre indicating he was a holy man from the United States in the Islamic phrase, "I am one who is submitted to God."

With this he requested an appointment with the head sheik. He later returned at the appointed time with Harvie Conn and to their surprise they were led into a room full of 24 men, the leaders of the Islamic Council in the country. Mark described the state of Islam in the United States while Harvie told of his Islamic contacts in Korea. Harvie and Mark discussed first, the areas of agreement between the Qu'ran and the Scriptures and then moved into the area of disagreement. The discussion turned to the vicarious atoning death and resurrection of Christ. The Muslim leaders were astounded at their knowledge and even more by their desire to talk with them. "We were the first Christain preachers they had ever met who knew anything about their religion," said Mark Blair.

◄ University witness

The team in Kampala also went into the classroom of Makerere University, the only liberal arts institution in Uganda, which is attended by 4,000 of the country's intellectual elite. Part of that ministry was fulfilled in evangelistic meetings held on Thursday and Friday night lectures. Akiiki, Dean of the Faculty, requested that the group draw up a list of topics on which they were qualified to speak, for him to present to the faculty. The group brainstormed and presented Akiiki with a list of 15 topics. When Akiiki returned he said that the faculty wished them to present *all* 15 in special sessions to religion classes. Dr. Miller spoke on aesthetics: Dr. Conn spoke on "Jesus and the Poor: New Directions in Western Thought," "Liberation Theology in Latin America," and "The Africanization of Theology'. Michael Payne delivered one lecture entitled "From Existentialism to Marxism," and another, "Man in Alienation." Mark Blair and Jamie Shields said, "We wanted to show them that God welcomes the needy to his care and to avoid addressing the issues with a know-it-all-attitude." According to Mark Blair, at least one professor thanked them for their sensitivity.

Christian sensitivity, it seems, is a precious and rare commodity in the lives of the Ugandan people. The rest of us cannot quite appreciate the answer that these eight men gave to the question "Does Christianity have the moral and spiritual power to help people where they live?" We cannot appreciate fully their attempt to bring about Christ-like union of "deeds of witness with words of witness" without knowing the people to whom the message was being given.

There are people like Bernard, a 16-year-old devastated youth who spent three months in Amin's "Research Bureau" catching decapitated heads. Nor do we know the man who approached Jack Miller to ask if God would forgive him. As a professing Christian he had been taken by Amin's men and given a blunt instrument with which he was instructed to kill a fellow prisoner. When he explained that he could not do so, they took the instrument from him and offered it to the other man to kill him. The Christian then recanted and killed his fellow prisoner.

While in Uganda, the team from Westminster answered the question that faces this troubled nation in various ways but always with the message of Scripture: "If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness" (I John 1:9).

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OF FAMINE AND HUNGER IN AFRICA

Is there famine and starvation in Sierra Leone (where the CRC's hunger project is located)? Field Director Bob Bosch writes:

"I'm concerned that Christian Reformed people understand what we're doing in Sierra Leone.
1. There is no widespread famine in Sierra Leone . . . people are hungry but not to the extremes of famine.
2. CRWRC is not involved in emergency food distribution in Sierra Leone . . . we have no plans to work in this way."

Bob's point is important to CRC people. Famine has hit *east* Africa in recent months, as a result of drought and warfare. It is this part of Africa that we are seeing on television. Sierra Leone is in *west* Africa, and was chosen as our "target" country long before the east African drought became news. There, malnutrition (which is also hunger) is prevalent, but there is no famine.

CRWRC and the Christian Reformed Church have no staff in east Africa, but gifts for famine victims may be channeled through CRWRC. We will pass them on to Christian organizations working in that area.

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Board and administrative staff of Redeemer College.

Redeemer offers summer courses

In cooperation with the Ontario Alliance of Christian Schools (district 10, CSI), the Ontario Christian School Teachers Association and Calvin College, Redeemer College will offer two courses this summer.

The courses will be of special interest to Christian school teachers, but others can also benefit from these credit courses. They are "Introduction to Philosophy" and "Psychology of Education." Both courses will be held June 29-July 21 at Hamilton.

Be pliable in my hand . . .

My child,
you are
in My hand
as a piece of clay,
and I desire
to shape you
into a thing
of great beauty....
Do not
become hard or rigid,
for then
I cannot
fulfill My plan....
Yield to Me,
be pliable
in My hand,
let Me shape you
into a vessel
of great beauty
and usefulness....
Do not
let your habits or customs
become so ingrained
that they interfere
with My work....
Often, My child,
I have to begin anew,
for something within you
has caused to mar
the perfection
of My design....
So, My child,
trust Me,
stay pliable
in My hand.
Then, one day,
you will be
surprised by joy
when you see
a vessel
of great beauty
and perfection,
worthy of its Maker....

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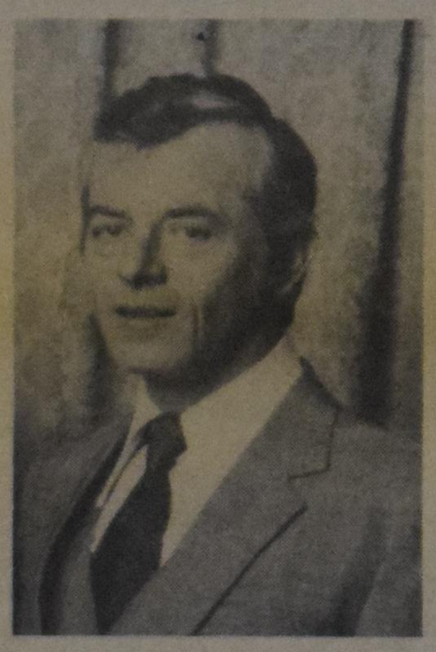

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The Pieces are Fitting Together

Dozens of men and women are spending many hours on various aspects of Redeemer College to make sure that it opens in September, 1982.
● Location ● Curriculum ● Staff
It is all coming together for membership approval at a meeting scheduled to be held in early spring.
All new members
will receive a free copy of Dr. Gordon Spykman's speech, "A college at the crossroads" which was delivered at the November 15 annual meeting.

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World hunger program gets overwhelming support

by Michael Bruinooge

Mr. Bruinooge is Hunger Co-ordinator with Christian Reformed World Relief Committee.

What happens to support for a hunger project when our sputtering economy badly needs a tuneup, if not a major overhaul? When donors lose their jobs and inflation accelerates?

Does support dwindle? Do the poor get ignored? Well, not apparently when the project is the Christian Reformed Church's hunger alleviation effort in Sierra Leone. And not when the donors are mostly members of the Christian Reformed Church.

CRWRC's World Hunger Fund is meeting its goals. The boards of the World Relief and World Missions feel confident enough of continued support to expand the program to two more sites in Sierra Leone. The budget for Christian Extension Services (the project's official name) is $880,000 in fiscal 1982, and will top $1 million the next year. Christian Reformed people are honouring God's commands to remember the needy and the oppressed. Even when it hurts.

Malnutrition, poor health and extreme poverty prevail among the Koranko people, where CES has begun. By the end of March, two final members of the CES team will join five others already on the field in four Koranko villages. Their first year will be spent studying the language, immersing themselves in the Koranko culture, and building relationships of friendship and trust. These are crucial activities for anyone working in missions and community development.

The coastal area of the Krim people will be home to a second team of CES staff by the end of 1981. Hunger is a pronounced concern there. The form it takes — malnutrition — is not as dramatic or critical as starvation, but is terribly debilitating nevertheless.

Field director Bob Bosch reports that "the agriculturist who is assigned to the Krim will have a special challenge because the people have decided that mechanization is the only solution to their rice production problem. However, mechanization has already been tried and gradually the machines broke down from lack of maintenance. Obviously, it was not a long-term solution."

According to Bosch, staff will require boats in the Krim area. "These will need a fair amount of cargo space and need to be able to function during heavy rains. The boats are an added expense, but without them we will be unable to carry on our work."

Four thousand miles away, CRC congregations in Canada and the U.S. continue to study how to serve the needs of the hungry through prayer and stewardship. The Day of Prayer and Fasting (first Sunday in November) is an aid in this.

According to a survey conducted through CRWRC's board members, 280 churches took part in last year's Day of Prayer and Fasting. Over 92 percent of respondents said their church took part. However, since replies were received from only 36 percent of all congregations, it is likely that still more participated.

Of participating churches, 41 percent indicated that their pastors or consistories specifically endorsed the practice of fasting. The others were content either to mention fasting without comment or to omit it as an element of their communal response to world hunger.

Feelings about fasting may vary, but the survey shows a growing readiness to remember the hungry through this special day. Prayer, worship and study can nurture a compassion that endures the whole year long.

My child through different eyes

Child, in my dream's eye, you
are
A maze of tenderness
That encircles mellowed eyes
Of brown.

Eyes — softened by the ripeness
Of faith beneath the clay;
I — God's lowly tool; and you —
The mould.

Through maternal eyes, you are
A song, a prayer fulfilled —
Young roots firmly anchored in
Rich soil.

Alas, there are other eyes
That lurk at every turn
Along life's path, eager to snuff
Your wick.

Such sweet solace — Jesus'
eyes
Which slumber not nor sleep,
E'er they watch with filial love
"His" child!

—Judy Lunshof

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KGB warns evangelicals in Estonia

MUNICH, Germany (EP) — The Soviet KGB has evidently targeted Baptist groups in Estonia as a major point of concern because of what appears to be a spectacular religious revival taking place in that part of the Soviet Union. According to a report released by Faith in the Second World based in Zurich, Switzerland, "believers who come to the capital city Tallinn from outside Estonia will no longer be permitted to visit the Olai Church effective March 1, 1981."

The Soviet KGB fears that the flaring revival in Estonia could spread across the borders of Estonia and into other of the Soviet socialist republics.

The Olai Church in Tallinn is used by the Baptists and is widely recognized as the centre of many evangelistic activities in Estonia. While the KGB is seeking to restrict the spread of this religious awakening, there is evidence that this "movement of God" has already spread as far as the Finnish border.

Meetings of Estonian believers with foreign Christians were also cited as being especially provocative and "hated" by KGB officials. In addressing the problem of the foreigners, KGB Major Timusk cited as examples past visits by Finnish tourists, the US astronaut James Irwin, and the American singing group "Living Sound." Despite the threats, the Olai Church is reportedly intensifying its evangelistic activities both inside the church building and "in other ways."

Assurance

I was
clutching at the straws
of human reasoning,
trying to fit
and to find
answers
to my fervent prayer.
—Then He spoke
to my heart
and said,
"My child,
Look at Me
and not at
the circumstances of your life.
I AM at work.
All I ask of you
is to believe,
and to be faithful.
Keep on asking!
Keep on knocking!
And I will do
great and mighty things.
My child,
do not clutch at straws,
for I have set
your feet
on a Rock....

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SAMPLE AD

The Camping and Recreation Issue of Calvinist Contact, April 24th, will feature a **Hosting Your Way** column which will list, free of charge, names and addresses of Reformed Christians who are interested in providing bed and breakfast for a nominal fee to fellow members of the Reformed community who happen to be travelling through their locality this summer. **Hosting Your Way** is designed to develop community contact and fellowship, not the tourist home industry. Send particulars by April 10th to:

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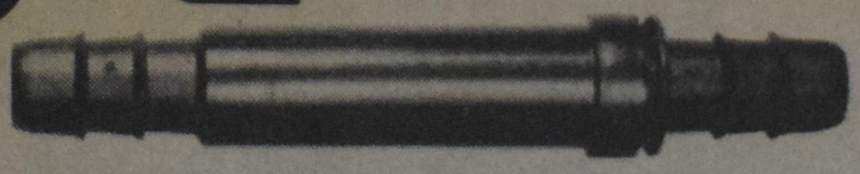

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Verdwijnen de kerkelijke zorgen nu?

Van het lijvige rapport over de aard van het Schriftgezag wordt heel wat verwacht. Verdwijnen de kerkelijke zorgen nu? Er waren immers heel wat zorgen! Die kerkelijke zorgen waren de oorzaak van de instelling van een deputaatschap voor Kerk en Theologie. Een door de synode van de GKN zeer gewaardeerd rapport wordt nu op elke kerkeraads-tafel gelegd. Het zou mooi geweest zijn als de deputaten de kerkeraden wat geholpen hadden door te zeggen welke zorgen nu door dit rapport verdwenen zijn. Want als die kerkelijke zorgen nu niet verwijnen dan zijn we bevreesd dat dit rapport, hoe ook gewaardeerd, en hoeveel moois er ook in staat, toch feitelijk niets anders doet dan de oorzaken van kerkelijke zorgen en de geloofscrisis te laten voort bestaan. Dan helpt dit rapport al evenmin als de conferentie ‚die tot bezinning over de kritieke situatie' in 1976 gehouden werd.

Velen waren toen bezorgd over het Schriftgezag, er werd zelfs geklaagd dat het Schriftgezag werd aangetast. De ene professor degradeert de Bijbel tot het boek van de menselijke ervaringstraditie, typeert de aard van het Schriftgezag als traditiegezag, d.i. vroeger dacht men zo maar vandaag zien wij het anders; en de andere professor bewijfelt de betrouwbaarheid van de Evangelien, en weer een ander . . . en nog een . . . enz. enz. Er werd geklaagd over een kloof tussen de nieuwere theologische ontwikkelingen onder ons en de traditionele geloofsbeleving van vele leden der Gereformeerde Kerken. Een kloof die wijd en diep is geworden. Er werd geklaagd dat de synode, door zelf van een kloof te spreken, de polarisatie in de kerk in de hand werkte. Er werd geklaagd dat de synode niet opkwam voor de belijdenis — terwijl het belijden in de GK toch altijd centraal stond.

Er wordt geklaagd — geloven wij als gereformeerden nog wel echt? Geloven wij nog aan wonderen; aan gebedsverhoring, aan direct contact met de Here Jezus? Er wordt geklaagd dat een professor een onderwerp voor een ouderlingen-conferentie inleidt met de vraag: kan ijzer drijven? en een andere professor zegt: die verdorde vijgeboom dat is iets legendarisch.

Er wordt geklaagd dat er gezegd wordt dat de vraag van Luther: hoe word ik rechtvaardig voor God? onze vraag niet meer is. Men klaagt dan: de vaderen zijn toch niet voor vragen de brandstapels op gegaan, waarvan je zou kunnen zeggen: in een andere eeuw gelden ze niet. Er wordt geklaagd over de wijze waarop de synode de zaak Wiersinga behandelde — de confessie werd geraakt, de verwerping van het zoenoffer van Christus. Er werd geklaagd dat professoren, en ook de synode, vergeten dat de kerk een belijdenis heeft waarin zij haar geloof uitspreekt en waaraan een ieder die ambtsdrager is in die kerken zich nadrukkelijk verbindt!

Er wordt geklaagd dat men het er niet meer over eens is dat een kerkelijke belijdenis haar gezag in de kerk ontleent aan haar overeenstemming met de Heilige Schrift. Er wordt geklaagd dat men nu beweert dat die bijbelboodschap niet zonder meer normatief gesteld kan worden voor de theologie, ja, niet eens voor de prediking. Er wordt geklaagd dat men nu zegt dat de Bijbel geen direct gezag heeft als openbaring van God en dat de bijbelse boodschap slechts tot ons komt in de vorm van de geloofsbezinning van de bijbelschrijvers.

Er wordt geklaagd dat als de vraag gesteld wordt: wat gebeurt er eigenlijk als wij zeggen dat Jezus Christus in het gewaad van de Schrift tot ons komt, wij moeten vragen: geschiedt dat slechts bij wijze van menselijk geloofsgetuigenis, zodat wij uit dat geloof moeten afleiden wie Jezus eigenlijk was? Waren zij geen getuigen van de Openbaring? Was dat niet hun presentatie?

Er wordt over geklaagd dat geen recht gedaan wordt aan wat de Bijbel zegt dat Jezus gezegd heeft: Er staat geschreven (tegenover de duivel, notabene!) en tot Zijn discipelen: Wie u hoort, hoort Mij! De apostelen hebben dat gezegd niet maar als getuigen van hun geloof, maar als getuigen van Jezus Christus!

De kerk heeft niet zozeer te maken met de boeken etc. van al die professoren en andere theologen, zij heeft tenslotte te maken met haar belijdenis! En de grootste zorg is dat er zoveel geschreven is en in het publiek beweerd is wat in strijd is met de belijdenis der kerk.

Ik kan niet zien dat al die klachten en die zorgen door het rapport over de aard van het Schriftgezag verdwenen zijn. Persoonlijk kan ik mij beter vinden in de rapporten van de synode der Chr. Ref. Church van 1961 en 1972.

J. VanHarmelen

Als je het mij vraagt

Wat is je in Canada het meest tegengevallen?

Syrt Wolters, Victoria, BC

Deze keer gaan we deze vraag niet bekijken vanuit wat Canada voor de immigranten bleek te zijn, maar wat de immigranten er van gemaakt hebben in Canada. En dan denk ik met name aan die immigranten met een Calvinistische achtergrond.

In mijn vorig praatje heb ik uiteengezet waarom de Canadese opvatting van democratie mij zo tegengevallen is. Deze keer wil ik mij bepalen tot de vraag hoe wij als Calvinisten daarop gereageerd hebben.

Tot mijn groot verdriet moet ik tot de conclusie komen dat we in vele opzichten onze geestelijke erfenis schromelijk verwaarloosd hebben. In Nederland is het ons met de paplepel ingegeven, dat op elk gebied het koningschap van Christus geldt. We zouden er niet aan denken om onze kinderen naar een niet-Christelijke school te sturen als er een Christelijke school in de bereikbare buurt was. Het zou niet in ons hoofd opkomen om lid te zijn van een moderne vakbond en niemand dacht er aan om in tijden van verkiezingen liberaal of socialistisch te stemmen.

Nu moet ik toegeven dat op het gebied van onderwijs de immigranten nog het meest actief geweest zijn. Het idee van Christelijk onderwijs was er wel zo in geheid dat over het algemeen de immigranten al vrij gauw te vinden waren voor het stichten van een Christelijke school, hoewel de statistieken aantonen, dat de interesse voor Christelijk onderwijs onder onze mensen aan het dalen is en tegelijkertijd zien we dat de interesse van onze mede Christenen in Canada voor Christelijk onderwijs sterk is gestegen.

Twintig of vijf en twintig jaar geleden kochten onze mensen een huis dicht genoeg bij een Christelijke school om in staat te zijn om de kinderen daar heen te sturen. Nu krijg ik soms de indruk dat jonge mensen een huis zoeken ver genoeg van de school om een excuus te hebben kun kinderen niet te zenden. Dat is het beeld dat we krijgen als we op Christelijk onderwijs letten. Eenzelfde beeld zien we, en nog in sterkere mate, als we letten op onze houding ten opzichte van de vakbeweging en de politiek.

In het begin hadden sommigen van ons er nogal moeite mee wanneer het kwam tot het verplicht lid worden van een vakbond. Ze weigerden om principiële redenen en voelden dat ze om God's wil zich niet konden vereenzelvigen met een organisatie, die inplaats van het gebod der liefde van het Koninkrijk Gods de klassenstrijd als grondslag had. En diegenen, die om den brode zich lieten inschrijven als lid van zulk een organisatie, werden geacht niet in aanmerking te komen voor een bijzonder ambt in de kerk. Toen was het al of niet lid zijn van een neutrale of onchristelijke vakbond nog een vraagstuk in ons kerkelijk leven. Dat is al lang niet meer zo. Of iemand nu lid is van zo'n organisatie of niet, maakt geen verschil in de nominatie voor ambtsdrager in de kerk. Er wordt niet meer naar gevraagd.

Er wordt ook niet meer naar

PERSOVERZICHT

• Het debat over de grondwetsherziening is aanmerkelijk in intensiviteit verminderd. Het wordt saai. Clark ging maar voor een lang weekend naar Bermuda en de andere leden tonen ook al niet veel belangstelling. Jake Epp, de konservatieve deskundige in dit onderwerp ging zelfs op een drie-weekse vakantie. Wel werd bekend dat de nationale N.D.P. sekretaris naar Engeland is geweest om een goed woordje te doen voor Trudeau's voorstellen. Het zou geheim bezoek zijn, maar u ziet wel *Calvinist Contact* komt overal achter. Het is intussen wel een bewijs hoezeer de nationale N.D.P. de plannen van Trudeau ondersteunt.

• Tengevolge van de stakingen in British Columbia begint het vuilnis zich op te hopen in de straten van Vancouver. De provinciale regering daar had weer wat extra geld nodig, en zoals gewoonlijk moesten de rokers, de drinkers en de autorijders het ontgelden. Er komt nooit extra belasting op granola.

• President Reagan kwam op visite in Ottawa. Van beide kanten wilde men eens zien wat voor vlees men in de wederzijdse kuip had. Zo op't oog verliep de visite nogal vlot. Het was nogal naief om te verwachten dat gedurende zo'n twee daagse visite alle problemen opgelost zouden worden. Dat gaat nu eenmaal niet zo vlug. Die problemen — tussen twee haakjes — zijn de volgende: Amerika's onvoldoende steun aan de bestrijding van millieuvervuiling, Amerika's traagheid ten opzichte van een visserij verdrag, Canada's totaal verschillend oordeel over de huidige regering in El Salvador, en steun voor de konstruktie van de ollevervoerlijn in het hoge Noorden. Het is een hele mond vol, maar met een beetje schipperen vallen die zaken wel op te lossen.

• In de staat Indiana werd het doodsvonnis voltrokken aan een man die wegens moord ter dood veroordeeld was.

• Met ingehouden adem sloeg de wereld weer een nieuw gijzelaarsdrama gade. Volgelingen van de voormalige Pakistaanse regering hielden 115 passagiers van een Pakistaans vliegtuig gevangen en eisten vrijlating van politieke gevangenen. Om hun eisen kracht bij te zetten hebben ze al een van de passagiers vermoord.

• Er is toenemende vrede tussen de Poolse regering en de vakvereniging Solidariteit.

• President Brezhnev van Rusland is een diplomatiek offensief begonnen dat ten doel heeft de besprekingen over wapenbeperking weer aan de gang te krijgen. Die ouwe baas is in zijn pen geklommen en heeft alle westerse regeringen aangeschreven omtrent zijn plannen voor een samenkomst met Reagan.

• De geestelijkheid in Iran kent nog niet de juistheid van dat oude spreekwoord: schoenmaker blijf bij uw leest. Die lui zitten tot over hun oren in de politiek en maken het leven van de meer gematigde president Bani-Sadr onmogelijk.

• En tot blijdschap van allen die geen vals gebit dragen mag ik vermelden dat de prijs van pindakaas omlaag begint te gaan. Helaas gaan de prijzen van trans-atlantiese vluchten in de tegenovergestelde richting: omhoog.

• En tenslotte een bericht voor voormalige sawah-lopers, bami-eters en nassi-smullers: de 7 december divisie (de beste divisie die het Nederlandse leger ooit had) gaat een reunie houden gedurende september van dit jaar in Schaarsbergen. Als er genoeg belangstelling is zal er vliegtuigruimte gecharterd worden tegen gereduceerde prijzen. Voor inlichtingen kunnen belangstellenden zich wenden tot Mr. P. Loerts, R.R. #1, Wyoming, Ontario.

• En om eens even te onderstrepen hoe snel en hoe zeer de samenleving en de kultuur om ons heen verandert vertel ik u dat er nu in Canada meer Mohammedanen zijn dan Presbyterianen. Als u *Calvinist Contact* niet las had u dat nooit geweten.

En u kunt 't geloven of niet, ik heb een alleraardigste brief van Trudeau ontvangen. Ik had hem geschreven dat ik hem Zijne Majesteit noemde. 't Kon hem niet schelen, maar terwille van de vrede zal ik het maar niet meer doen.

Carl D. Tuyl

gevraagd of iemand voor Christelijk onderwijs is of niet. Dat schijnt van geen belang meer te zijn. Dat heeft natuurlijk tot gevolg dat deze zaken ook niet meer op kerkeraadsvergaderingen besproken kunnen worden, tenzij elke vergadering in een debatavond zou ontaarden. En bij huisbezoek kunnen deze dingen ook niet meer te berde gebracht worden.

Gelukkig is er nog een kern die zich niet wil laten meeslepen door de geest der eeuw. We hebben de CLAC die baanbrekend werk heeft verricht op het gebied van de juiste verhouding tussen werkgever en werknemer, maar het is slechts gesteund door een kleine minderheid van onze mensen. Wanneer gaan we weer zien dat deze dingen niet alleen gelden voor diegenen die in loondienst zijn, maar dat het het hart van onze samenleving raakt, omdat hier het koningschap van Christus genegeerd wordt. En dat is een zaak die de totale Christelijke gemeenschap raakt.

We zeggen te geloven dat Christus koning is op elk gebied van het leven, maar in de praktijk handelen we alsof er terreinen zijn waar Christus niet het laatste woord heeft. We hebben het leven van ons geloof gereduceerd tot het leven van de kerk als instituut. Daarbuiten, in het publieke leven is ons Christelijk leven niet meer dan een droom wens. Het zou wel mooi zijn als het kon, maar het kan nu eenmaal niet. We zijn al aardig „pragmatisch" geworden en hebben ons netjes aangepast aan de levensstijl van Noord-Amerika.

Hebben we er wel eens voldoende over nagedacht dat de kerk zoals wij die ervaren eigenlijk niet tot de scheppingsorde behoort? Maar dat het sociale en maatschappelijke leven zoals het reilt en zeilt rondom ons wel tot de scheppingsorde behoort? Het is duidelijk uit de Bijbel dat het in Gods plan lag om een menselijke samenleving op aarde te hebben. Een samenleving, gebaseerd op de grondwet van het Koninkrijk Gods: Heb God lief boven alles en je naaste als jezelf. Onze hele cultuur-opdracht heeft die grondwet der liefde als basis.

Door de zonde is dat natuurlijk helemaal scheef gelopen. Erger nog — het keerde alles om in zijn tegendeel. Voor liefde kwam haat. In plaats de eer van God was het eigenbelang wat de mens dreef.

Die situatie kon God niet dulden. Zijn hele plan van een saamhorige gemeenschap van mensen zou getorpedeerd worden. Voor zijn eigen eer en in zijn onbegrijpelijke liefde heeft hij alles hersteld in Jezus Christus. Het kostte de dood aan het kruis van Zijn enige Zoon, omdat aan het recht Gods voldaan moest worden. Jezus Christus heeft het volbracht en heeft zich een nieuwe gemeenschap vergaderd, de gemeenschap der heiligen, die in geloof terugkeert naar de oorspronkelijke grondwet voor het leven. En het is de opdracht, het mandaat voor deze gemeenschap om de wereld te tonen hoe de grondwet der liefde werkt in het leven, in al zijn schakeringen, of dat nu onderwijs is of werkverhoudingen, of politiek , of economie; het doet er niet toe, alles is onderworpen aan de authoriteit van Jezus Christus.

Dat idee nu, dat we in principe al meekregen vanuit ons oude Nederland, is geleidelijk aan het verwijnen. De kerk is geworden tot een maatschappij tot het geestelijk nut van het algemeen. De kerk, als lichaam van Christus, dat is de totaliteit van de gelovigen, spreekt niet meer over de problemen in de wereld. De kerk is voor ons een instituut geworden, dat ons verzekert van een geruststellend gevoel dat we naar de hemel gaan na ons sterven.

Die teruggang is me het meest tegengevallen in Canada.

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Ernstig arbeiderstekort

Canadian Scene — Het tekort aan geschoolde arbeiders in bepaalde beroepen tijdens een periode van grote werkeloosheid, is een probleem dat momenteel door een Parlementaire commissie wordt bestudeerd.

De speciale commissie voor arbeidsgelegenheid voor de jaren tachtig van het lagerhuis had aan het begin van december nog geen rapport uitgebracht, hoewel het al enige maanden werkzaam was. De voorzitter, Warren Allmand (Liberaal — Notre-Dame-de-Grace), een vroegere Kabinetsminister, heeft echter een informeel rapport aan het Parlement uitgebracht gedurende het debat over een voorzienings-motie — een normale motie waarbij het Parlement stemt over geld voor de regering.

Als voorbeelden van beroepen waarin „ernstige tekorten" bestaan, noemde Allmand: „Maatschappijen, werkgevers en vakverenigingen hebben ons gemeld dat ernstige tekorten worden voorzien onder machinewerkers, lassers, instrumentmakers, technici in electronica, computers en verbindingsdiensten, alle soorten mecaniciens, mensen die financiele analyses kunnen doen, accountants, actuarissen, personeel in de medische en paramedische vakken, verpleegsters, psychiatrische-verpleegsters, arbeidstherapeuten en physiotherapeuten.

Allmand suggereerde verschillende redenen voor de arbeiders-tekorten. „Nu, in de jaren tachtig, beginnen we de gevolgen te ervaren van de ernstige vermindering in het geboortencijfer die ongeveer in 1960 is begonnen. Waar we in de jaren zeventig grote aantallen mensen op de arbeidsmarkt zagen verschijnen, wijst men er nu op dat dit geleidelijk af zal nemen in de jaren tachtig, en dat de tekorten dan ernstiger zullen worden.

„Vervolgens horen wij herhaaldelijk over de slechte reputatie die Canadese maatschappijen zowel in de industriele als in andere sectoren hebben wat betreft de opleiding van hun eigen arbeiders. De Canadian Manufacturers Association had ernstige kritiek op haar eigen leden en wees erop dat minder dan 20 procent van de leden van de Association daadwerkelijke training op het werk verschaft voor geschoolde arbeiders die hun eigen maatschappijen nodig hebben.

„De reden waarom vele van deze maatschappijen vroeger nooit mensen opleidden in Canada is dat het veel goedkoper voor hen was om uit West Europa of uit de Verenigde Staten geschoolde arbeiders aan te trekken die in die landen waren opgeleid. Nu is het zo dat ook in die landen, de landen van West Europa, zowel binnen als buiten de Common Market, en in de Verenigde Staten het geboortecijfer is teruggelopen. Daar komt bij dat de condities daar enorm verbeterd zijn zodat het tegenwoordig voor Canadese werkgevers bijzonder moeilijk is om het soort geschoolde arbeider uit die landen te krijgen waar ze vroeger aan gewend waren."

Nog een andere reden voor het tekort, zei Allmand, is dat veel ouders denken dat „bijna elke soort kantoorwerk beter is dan werk met de handen, en dat werk in een overall ergens vuil werk is, terwijl een baan met een wit boordje schoon zou zijn."

Als een oplossing voor deze situatie suggereerde Allmand dat Statistics Canada betere inlichtingen moet geven over plaatselijke arbeiderstekorten in plaats van een gemiddelde over heel Canada te publiceren. Werkgevers zouden ook meer training op het werk moeten geven. De wetten en programma's zouden veranderd moeten worden zodat veel vaker dan nu het geval is gedeeld-werk programma's aan geschoolde arbeiders de gelegenheid kunnen geven om te blijven werken ook als ze 65 geworden zijn.

Allmand zei: „Iemand zou dan bijvoorbeeld 2 of 3 dagen per week kunnen komen werken, en iemand anders de andere twee of drie dagen. Op die manier zouden twee bejaarde arbeiders kortere tijden kunnen komen werken, en een karwei doen dat niet door een jonger persoon gedaan kan worden omdat er eenvoudig geen jonger persoon gevonden kan worden die weet hoe het moet.

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THANKS

KROEZEN: Very shortly after the doctors gave no hope, a beautiful prayer chain started and spread throughout Ontario, out West, down East, to the U.S., and across the ocean. The effects of all the prayers were felt in our family and for that we are so grateful. Letters, cards and telephone calls continued to pour in and we continue to be blessed by them. Thank-you Lord, thank-you people of God! Psalm 103.
Jesus is the victor!
Ria Kroezen and family,
R.R. #1, Hepworth, ON.

BIRTH

BATTERINK: Len and Nienke give thanks to God for the safe arrival of a daughter, MARIE RACHELLE. She was born on March 2, 1981. First grandchild for Dr. and Mrs. J. Roukema, and fifth for Mr. and Mrs. L. Batterink. First great-grandchild for Rev. and Mrs. H. Kroeze.
1327 Ewing St. S.E., Grand Rapids, MI 49507.

DYKSTRA: Const. William and Sheila (nee Pettipas) thank God and welcome into their home, LORI CHALENE, born February 21, 1981, weighing 9 lbs., at Stephenville, NF. 1st grandchild for Mr. and Mrs. Arnold Dykstra, Pictou, NS, 2nd grandchild for Mr. and Mrs. Michael Pettipas, Thorburn, NS. 3rd great-grandchild for Mr. and Mrs. Willem Mondriaan, Brighton, ON.
Home address: R.C.M.P. Box 160, Lourdes, NF A0N 1R0

JANSEN VAN DOORN: With thankfulness to the Lord, the giver of life, Neil and Jennifer Jansen Van Doorn announce the birth, on February 9, 1981, of healthy twins: a daughter, JESSICA MARIE and a son, CHRISTOPHER ADAM. A sister and a brother for Michael. Grandparents are Mr. and Mrs. C. Jansen Van Doorn, Mississauga and Mr. and Mrs. J.H. Christiaanse, Willowdale.
Box 13, Drayton, ON

GUENTHER: LeRoy and Sharon (nee Schuurman) thank God for his precious gift of their first child, a daughter, LETITIA JOY, 8 lbs. 5 oz., on March 6, 1981. 9th grandchild for Mr. and Mrs. C. Schuurman and 4th grandchild for Mr. and Mrs. J. Guenther.
R.R.#3, Puslinch, ON N0B 2J0

SMEDES: With thanks and praise to God, our Father, the creator and giver of life, we, Ted and Alice, are pleased to announce the birth of our second son, TREVOR SMEDES. Born on February 27, 1981. A brother for Tony, 2nd grandchild for Mr. and Mrs. A. Staring of Calgary, AB; 4th grandchild for Mr. and Mrs. H. Smedes of Georgetown, ON.
Calgary, AB

STAM: With joy and thankfulness to God, the giver of all life, we are happy to announce the birth of our 1st child, a son, KEVIN JEREMY, born March 1, 1981, weighing 7 lbs. ½ oz. Proud and happy parents are Eric and Diana Stam (nee Bevaart). 1st grandchild for Jan and Janny Bevaart of Hamilton. 6th grandchild for Bert and Rita Stam of Bowmanville. Also 1st great-grandchild for Mrs. Abbink of The Netherlands and 9th great-grandchild for Mr. and Mrs. J. Stam of The Netherlands.
R.R. #1, Bowmanville, ON

BIRTH

SPOELSTRA: With joy and thanksgiving we, Fred and Joanne Spoelstra, praise our covenant God. In his grace he has entrusted to us another healthy child, MARIE JANETTE, 8 lbs. 8 oz., born March 5, 1981. Marie is a sister for Sarah and is a granddaughter for Mr. and Mrs. William Spoelstra of Hamilton, ON and Mr. and Mrs. James Polet of Holland, MI.

STOTER: "I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well!" (Psalm 139:14)
We thank God for the safe arrival of CORINNE SYLVIA, a healthy little daughter born to Frank and Cathy Stoter (nee Baker), on February 16, 1981.
128 Foritana Rd S.E., Calgary, AB

VAN LOCHEM: We, Art and Hilda, thank the Lord for blessing us with the birth of a precious child, KEVIN PAUL, born February 18, 1981, weighing 5 lbs. 13 oz. 14th grandchild for Mr. and Mrs. S. Hansma, Drayton, ON and 3rd grandchild for Mr. and Mrs. G. Van Lochem, Welland, ON.
62 Lindel Cres., Welland, ON L3C 3S3

ZETTLER: Brian and Mary Zettler give thanks to God for the birth of their second daughter, CHERYL WILHELMINA, sister to Christine.
Toronto, ON

MARRIAGES

HOFSTEE-VAN ELDEREN: We are pleased to announce the forthcoming marriage of our daughter, HERMINA to MIKE VAN ELDEREN, son of Mr. and Mrs. Henry Van Elderen of Borculo, MI. The ceremony will take place, the Lord willing, April 10, 1981 at 7:30, at East Martin Chr. Ref. Church, Martin, MI. Dr. Bastiaan Van Elderen officiating. Mr. and Mrs. Theodore Hofstee, Port Jervis, NY.
Future address: Rt. #12th Street, Shelbyville, MI 49344

KREEFT-KUIPERS: On, D.V., Saturday, March 21, 1981, ELZIENA KREEFT and JOHN KUIPERS will be united in holy marriage. The ceremony will take place at 1:30 p.m. in Ebenezer Chr. Ref. Church, Trenton, Pastors A.A. Van Geest and R.W. Popma officiating.
Future address: R.R.#4, Trenton, ON K8V 5P7

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With thankfulness to the Lord, we the children and grandchildren of,
JOHN and MARGARET BANDSTRA
(nee Mulder)

hope to celebrate with them, their 30th Wedding Anniversary on March 20, 1981, D.V. May the Lord continue to guide and bless Dad and Mom in the years to come.
Love and congratulations from:
John & Bev Bandstra; John Ryan, Aaron — Smithers, BC
Teena & Ross Nicolai; David, Rachel — Telkwa, BC
Ann & Gary te Raa — Smithers, BC
Dorothy & Allan Koopmans — Telkwa, BC
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We give praise to our God as we announce the 25th Wedding Anniversary of our parents,

IBE and SHIRLEY BERGSMA
(nee Hogeveen)

We thank you for the love and care you have shown through the years. May the Lord continue to strengthen and guide you in your life together.
Congratulations, Mom and Dad, with love from;
Joanne & Charles De Boer; Rachel, Rebecca — Jarvis, ON
Susan & Cor Visser; Kristal, Lance — Jarvis, ON
Debbie & Henry Kok — Jarvis, ON
Lorianne — at home
Personal congratulations are welcome at an open house, Tuesday, March 24, 8-10 p.m. in the fellowship hall of the Jarvis Chr. Ref. Church, Jarvis, ON. Best wishes only.
Home address: R.R.#4, Simcoe, ON

1956 March 24 1981
With thanks to our Lord, God, we wish to announce the 25th Wedding Anniversary of our dear parents,

EVERT and FAY FLEDDERUS
(nee Veltman)

"There are three things that last: faith, hope and love; and the greatest of these is love" (I Cor. 13:13).
We, as a family pray for many more years of love and happiness to come.
With love, from their children;
William
Alan
Jeff
Lisa
Harold
Open house will be held on Saturday, March 28 in the hall of Trenton Chr. Ref. Church from 2 - 4 p.m.
Home address: R.R.#1, Carrying Place, ON K0K 1L0

1956 March 24 1981
We give praise and thanks to God for giving us our parents and being able to celebrate with them;

HARRY and ANN HABERS
(nee Evers)

on March 24, 1981 their 25th Wedding Anniversary.
With lots of love from your children;
Shirley & Harry Harbers Jr., Ottawa, ON

1941 March 25 1981
Linderveld Woodstock
With gratitude and thanksgiving to the Lord, we like to share the joy and happiness of our parents and grandparents,

GERHARD WILLEM and JOZINA HUININK
(nee Van Rooyen)

their 40th Wedding Anniversary. We pray that the Lord may continue to bless them in the years to come.
"Lead me in thy truth, and teach me; for thou art the God of my salvation; on thee do I wait all the day" (Psalm 25:5).
With love and congratulations from:
Henk & Eef Huinink; Joyce, Gerald, Henrietta, Bernie, Ronny — Burlington
Leny & Bill Doppenberg; Judy, Theresa, John, Geoff — Winona
Bill & Miep Huinink; Michael, Danny, Shawn — Burlington
Gerry & Minnie Huinink; Renee, Gerry, Joanne, Nathan — Woodstock
Alex & Bernice Huinink; Kevin, Julie, Danielle, Rachel, Daryl — Embro
Leida & Gerald Dykstra; Garrett — Hamilton
Address until April 15: Box 2538, R.R. #1, Fort Mead, FL 33841, U.S.A.
Home address: R.R.#4, Woodstock, ON N4S 7V8

Share the news, happy or sad with all our *C.C.* readers.

ANNIVERSARIES

1956 March 23 1981

ALBERT and GRACE MAST
(nee Hoekstra)

"Unless the Lord builds the house, its builders labour in vain. Unless the Lord watches over the city, the watchman stands guard in vain" (Psalms 127:1).
May the Lord be with you and continue his blessings through many more years of togetherness.
Congratulations, Mom and Dad on your 25th Wedding Anniversary, love,
Bill & Sue Forsyth (engaged)
Peter & Alice; Christina
Tina
Helene
Renee
Open house: Saturday, March 28, from 8:00 - 10:00 p.m. at Grace Chr. Ref. Church, Chatham.
Home address: R.R.#7, Chatham, ON N7M 5J7

1951 March 21 1981
With joy and thankfulness to the Lord, we are happy to announce the 30th Wedding Anniversary of our parents and grandparents,

DIRK and REINA MOSSELMAN
(nee Schievink)

It is our prayer that God will continue to bless them and grant them many more years in health and happiness together.
With love and congratulations;
Hilda & Doug Bach; Christopher — Seaforth
Cecil & Alida; Scott — Hamilton
Richard — Flin Flon, MB
Marion & Wolfgang Becker — Kitchener
Home address: 85 Scenic Dr., Kitchener, ON N2A 2P7

1947 April 18 1981
Amsterdam Kelowna, BC
With joy and thanksgiving to our Lord, we hope to celebrate the 35th Wedding Anniversary of our parents and grandparents,

HERMAN and RIEK ROOSENBERG
(nee Coorengel)

„De zegen des Heren, die maakt rijk, en Hij voegt er geen smart bij" (Proverbs 10:22).
May the Lord grant them, and us, many more years of love and happiness. Best wishes and love from your children and grandchildren.
Ineke Roosenberg — Kelowna, BC
John Roosenberg; Leanne, Angela — Edmonton, AB
Cathy & John Vandenborn; Cara, Racheal, Anthony — Surrey, BC
Home address: 1369 Lambly Place, Kelowna, BC V1Y 3W5

Iron Springs Nobleford
1956 April 6 1981
It is with much joy and thankfulness to the Lord that we wish to celebrate with our parents,

ANNO and ENA SLOMP
(nee vander Veen)

their 25th Wedding Anniversary.
It is our prayer that the Lord will guide and keep them through the years to come.
Their loving children;
Klaas & Deb
Michael
Florence
Allan
Grace
Melvin
Open house will be held on Friday, April 3 in the Chr. Ref. Church of Nobleford.
Home address: Box 53, Kipp, AB T0L 1C0

STUDIO OR LOCATION
A & W
Photography
St. Catharines
934-9692
Anniversaries, portraits, commercial, graduations and weddings.
Ask for Bill Postma, Sr.

ANNIVERSARIES

Ommen Aylmer
1946 1981
"Therefore choose life, that you and your descendants may live" (Deuteronomy 30: 19b).
On April 5, we will celebrate the 35th Wedding Anniversary of our parents/grandparents,

KLAAS and BERENDINA RIESEBOS
(nee Makkinga)

We thank God for Christian parents, who through 35 years of sharing their lives, have strived to reflect the love of God. It is our prayer that God will give them many more years together, to share their love with each other, and with us their children and grandchildren.
Jerry & Katie Riesebos; Jonathan, Aaron — Blenheim, ON
Hank & Mark Riesebos; Duane, Julie, Michael — Aylmer, ON
Thea & George Vande Belt; Bartholomew, Nathanael — Tottenham, ON
Jane & Jack Verburg; Christopher, Dana, Michelle — Alymer, ON
Home address: 296 John St. S., Aylmer, ON N5H 2E2

"Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever" (Psalm 106: 1).
On March 30, 1981, D.V., we hope to celebrate with our dear parents and grandparents,

KLAAS and GRIETJE ZUIDEMA
(nee Lok)

their 50th Wedding Anniversary.
Their thankful children;
Harry & Marchien Zuidema
Nick & Diane Zuidema
Carla & Harry van 't Voort
Henry & Cathy Zuidema
Jean Noordam
and 21 grandchildren
Reception: March 30, 1981 from 7:30 p.m. till 10:00 p.m., in the Fellowship Hall of the Chr. Ref. Church on Tweedsmuir Ave. in Chatham, ON. Best wishes only please.
Home address: 40 Elm St., Apt. #201, Chatham, ON N7M 6A5

OBITUARIES

"For we know that when this tent we live in now is taken down — when we die and leave these bodies, we will have wonderful new bodies in heaven, homes that will be ours forevermore, made for us by God himself, and not by human hands" (2 Cor. 5:1).
On March 3, 1981, the Lord, in his infinite wisdom, took unto himself his child, our dear father, grandfather, and great-grandfather,

JOHN BIEL

at the age of nearly 82 years. His dear wife Aaltje Biel-Kiers, predeceased him by almost 7 years.
Beloved father of:
Tieny & Jacob Den Otter — R.R.#2, Alma, ON
Roely & Peter Hofman — R.R.#2, Ingersoll, ON
Carl & Grace Biel — 69 Cedar St., Guelph, ON
Alice & Hank Wimmenhove — Box 265 Drayton, ON
18 grandchildren and 6 great-grandchildren.
Funeral service was held March 5, 1981, from the Chr. Ref. Church, Drayton, ON. Rev. W. Veenstra of Ingersoll officiated.

The Lord of life, in his divine wisdom, brought into eternal glory, our friend and brother,

JOHN BOONSTRA

"Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God" (2 Cor. 1:3, 4).
Sid & Anna Adema & family — Georgetown, ON

Classified Advertising

OBITUARIES

On February 28, 1981, after a lengthy illness, the Lord took unto himself, his child, our dearly beloved brother-in-law and uncle,

JAN BOONSTRA

at the age of 51.
Beloved husband of Roelfina Boonstra (nee Hoorntje)
Dear father of:
Ria, Shirley and Joane
Sadly missed by:
Reind v.d. Eide — Bierum (Gron.), The Netherlands
Berend & Teupke Hoorntje — Hoogezand (Gron.), The Netherlands
Sieme & Sieds Tiesma — Glen Williams, ON
Annie & Roel Wijmenga — St. Catharines, ON
Steven & Atie Hoorntje — Brampton, ON
Hendrik & Atie Hoorntje — Clarkson, ON
and nieces and nephews
" . . . though outwardly we are wasting away, yet inwardly we are being renewed day by day . . . " (2 Cor. 4:16).
Home address: R.R.#1, Gorrie, ON

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself: that where I am, there you may be also" (John 14:1-3).

On February 22, 1981 our heavenly Father called unto himself our beloved wife, mother and Oma,

JANNETJE HENDRIKA DE GROOT
(nee Huibers)

at the age of 69.
She was a blessing to us all while she was with us, and we now rejoice in the knowledge that she was prepared and is with her Lord and Saviour.
Her loving husband:
Huibert De Groot — Tillsonburg, ON
Children:
John & Agnes De Groot — Tillsonburg, ON
Ann & Bill Eekhof — Woodstock, ON
Jetty & John Howeling — Montreal, PQ
Evaline & George Hofstra — Point Claire, PQ
Lidy & Jacques Desjardine — Beaconsfield, PQ
12 grandchildren
Funeral services were held Wednesday, February 25, 1981 at 1:30 p.m. in the Chr. Ref. Church, Tillsonburg, ON, with Pastor Cornelius Pool officiating. Funeral meditation on Romans 8:18-39.

"Safe in the arms of Jesus." Suddenly at his appointed time, the Lord has taken unto himself, our dearly beloved son and brother,

TERRENCE WAYNE (TERRY) HETTINGA

at the age of 20 years.
He left behind his loving parents:
Peter & Sylvia Hettinga (nee Veninga)
sisters;
Lisa, Leona
girlfriend;
Susan Van Bommel
We know that all things work together for good to those that love God. (Rom. 8:28).
February 24, 1981
R.R. #4, Ingersoll, ON N5C 3J7

O'Brien - Steele Funeral Home
30 MOIRA ST. W.
BELLEVILLE, ONTARIO
K8P 1S2
Christian Funeral Director

OBITUARIES

On March 2, 1981 the Lord took unto himself,

ROELOF JAN HOBE

at the age of 70 years.
Psalm 145: 18, 19.
"The Lord is nigh unto all them that call upon his name; to all that call upon him in truth. He will fulfill the desire of them that fear him, he will also hear their cry, and will save them" (Psalm 145:18, 19).
Beloved husband of Gysbertha J. (Van Domselaar).
Dear father of:
Ralph & John — Arizona
Kees — Binbrook
Tina (Mrs. Andy Van Yken) — Wainfleet
Diane (Mrs. Dan Baarda) — Dunnville
Margret (Mrs. John Van Soelen) — Beamsville
Harriett (Mrs. Frank Draaistra) — Brantford
33 grandchildren and 2 great-grandchildren.
Predeceased by 3 children: Bert, Ria and Magrietta.

On Thursday, February 26, 1981, the Lord called home our dearly beloved mem and beppe,

GEERTJE HOVINGA
(nee Talsma)

of Trenton, ON, at the age of 69. Widow since 1980 of Pier Hovinga.
Her children:
Ronald & Beverley — Belleville, ON
Peter & Roseanne — Belleville, ON
Minne & Sharon — Thomasburg, ON
Jan & Nancy — Stirling, ON
Margaret & John Madden (nee Hovinga) — Toronto, ON
Beppe to:
Ronald, Peter, Margie, John, Phillip, Lori, Paul, Terri, Kenneth, Dirk, Dianna, Mellissa, Jan and Eric.
Our comfort is that mem is now with her Lord, free from all pain and suffering.
Funeral services were held at Ebenezer Chr. Ref. Church, Trenton, ON. Rev. J. Koole officated.
Home address: 54 Skylark Rd., Toronto, ON M6S 4M6

"Those who trust in the Lord are like Mount Zion, which cannot be moved, but abides forever" (Psalm 125:1).
On Monday, March 9, 1981, it pleased the Lord to take unto himself, our dear husband, father, grandfather and great-grandfather,

JAN KEIZER

at the age of 73, into his everlasting peace.
Dearly beloved by his wife Dora Keizer-Ommen
Ray & Barb Keizer — Woodstock
Harm & Grace Heuvel — Strathroy
Adrian & Nancy Kuiken — Kilworthy
Eli & Annie Kok — Coldstream
Henk & Lena Myering — Cayuga
14 grandchildren and 2 great-grandchildren
The funeral service was held on March 11, 1981 from the East Chr. Ref. Church, Strathroy, ON

"For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens" (2 Cor. 5:1).
Suddenly on March 5, 1981 the Lord took home into eternal glory our loving and caring wife, mother and grandmother,

GEURTJE ROEST
(nee de Kruijff)

at the age of 70, leaving behind her husband, Florus Roest, Grimsby, ON.
Chris & Martha Roest; David, Brian, Michelle — St. Catharines, ON
Florie & John Schouwenaar; Gerard, Marlene — St. Catharines, ON
Gary & Heather Roest; Carol-Anne, Beamsville, ON
The funeral service was held on March 7, 1981 in the Mountainview Chr. Ref. Church in Grimsby.

OBITUARIES

We, the board and members of the Chr. Ref. Church Ladies' Societies, Guelph District, wish to convey our sincere sympathy to our secretary, Mrs. Jane Roorda, with the passing away of her Mother.

May the comfort of our heavenly Father be yours at this time of sorrow.
The Board,
Guelph Dist. Ladies' Societies

1930 — 1981
Breezand, N.H. — Abbotsford, BC
We mourn the loss of our beloved daughter, sister, sister-in-law and aunt,

JOANNE VANDERVELDEN
(nee de Rover)

who went to be with her Lord and Saviour on Friday, February 27, 1981. Predeceased by her mother, C.B. de Rover-van Klaveren, in 1961.
Our sympathy to her husband, Peter Vandervelden, Abbotsford, and her children, Henry & Joanne Vandervelden, Richard, Colleen, Irene, Peter.
We will miss her too. Our only comfort is that she is now with her Lord whom she desired to serve wherever she could. We rejoice that she is now free from all pain and suffering.
Dirk (father) & Vera de Rover — Ft. Langley, BC
Karel & Betty Derover — Quadra Island, BC
Tony & Corrie Vanderwiel — Burnaby, BC
Harry & Irene Ferguson — Burnaby, BC
Margaret Vandermeulen — Clearbrook, BC
Nieces and nephews

On February 18, 1981, in The Hague, The Netherlands, the Lord took to himself, our dear mother, grandmother and great-grandmother,

SYKE VAN HUIZEN
(nee Bos)

at the age of 80.
Piet & Adry van Huizen — Lutong, Malaysia
Annie van Huizen (nee Harteveld) — The Hague, The Netherlands
Ann & Hank VanderLoo — Waterloo, ON
12 grandchildren and 5 great-grandchildren
547 Glen Forrest Blvd., Waterloo, ON N2L 4J3

We mourn in sympathy with Ann and Hank Vanderloo and their children, for their mother and grandmother,

MRS. SYKE VAN HUIZEN-BOS

who died February 18, 1981 in The Hague, at the age of 80 years. May the God of grace comfort with the assurance of his promises in the resurrection of our Lord.
"I give them eternal life, and they shall never perish and no one shall snatch them out of my hand" (John 10:28).
Congregation and Council,
Waterloo Chr. Ref. Church

TEACHERS

Ontario

ATHENS: Athens Christian School located in a scenic area of the province, requires a **teaching principal** for the upper grades and also a teacher for the **primary grades**. Beginning September 1981. Pleasant surroundings and low pupil-teacher ratio. Please send applications and resumes to: Martin Vander Kloet, Ed. Com., R.R.#4, Athens, ON K0E 1B0.

BELLEVILLE: Quinte Christian High School invites applications from teachers for the following areas: **French, English, Music, Boys Phys. Ed.** Send inquiries with resume to: The Principal, P. Van Huizen, 289 Pinnacle St., Belleville, ON K8N 3R3. Phone: (613) 968-7870.

TEACHERS

BOWMANVILLE: Durham Christian High School expects the following vacancies for the 1981-82 school year: **English, Music,** with possible opening in **Business, French.** Send letters of inquiry to: Durham Christian High School, Box 238, Bowmanville, ON L1C 3K9, Att. Ren Siebenga.

BRAMPTON: The John Knox Christian School invites applications for an opening in the senior **grades 7 or 8** commencing September 1981. Please forward complete resume and application to: Mr. I. Witteveen, principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Phone: 416-451-3236 (school).

BRANTFORD; Brantford Christian School invites applications for the position of **Kindergarten teacher.** 3 full days per week, Monday, Wednesday, Friday, experience an asset. Please forward inquiries and resume to: Mr. Chris VanderVeen, Principal, B.C.S., 7 Calvin St. Brantford, ON N3S 3E4. Phone: (519) 752-0433 (school).

BURLINGTON: The Education Committee of Trinity Christian School invites applications for possible openings in the following: **Kindergarten**, part-time grade 6, and teachers for the **Primary** and **Intermediate** levels. Please forward inquiries and resume to: Trinity Christian School, c/o Mrs. Ann Dirkse, 650 Walker's Line, Burlington, ON L2N 2E7.

CAMBRIDGE: Cambridge Christian School will have an opening in **grades 3 and 4,** and **5 and 6.** Please send letters of application to: Mr. John Tamming, Principal, 191 Myers Rd., Cambridge, ON N1R 7H3.

CHATHAM: Chatham District Christian Secondary School invites applications and inquiries for a **math/PE** position, a possible **history/Bible** position, and a part-time **art position** for 1981-82. Please contact: Henry Kooy, Principal, 90 Park Ave. E., Chatham, ON N7M 3V4. Phone: (519) 352-4591 (school) or (519) 354-9528 (home).

CHATHAM: The Calvin Christian School may have possible openings for teaching positions in the **primary department** for the 1981-1982 school year. Please send letters of application or inquiries to Mr. John Postma, Principal, 72 Tissiman Ave., Chatham, ON N7M 4G5. Phone: (519) 352-4980 (school) or (519) 352-7427 (res.).

CLINTON: The Clinton and District Christian School needs a **teacher for the primary grades**, starting September 1981. Please send applications to: The Principal, Mr. R. Schuurman, Box 658, Clinton, ON N0M 1L0 or phone: (519) 482-7851.

COTTAM: Principal required for a rapidly growing interdenominational Christian school for the 1981-82 school year. Send inquiries to: William Hordyk, Principal, Emmanuel Christian Academy, Box 220, Cottam, ON N0R 1B0. Phone: (519) 839-4874.

CORNWALL: Christian Education Society of Cornwall and area has hired a principal and is now looking for a **primary teacher, 1-3,** preferably with experience. Please forward complete resume and application to Jane Raymer, 111 Third St., Cornwall, ON.

DUNDAS: Calvin Christian School invites applications for a probable opening in **grade 7,** beginning September 1981. A background in music and/or science will be a definite asset. Please submit applications to: Gary Glasbergen, Principal, Calvin Christian School, R.R.#2, Dundas, ON L9H 5E2, or call: 416-627-1411 (school) or 416-689-6259 (home).

TEACHERS

DRAYTON: Drayton Calvin Christian School invites applications for the following positions beginning in September 1981. **Teaching Principal** for combination grades 7 and 8 (attractive house also available adjacent to the school. A full-time teacher for combination **grades 5 and 6.** A teacher for a newly established **kindergarten class.** This position is for 3 days per week with a possibility of other teaching duties. For applications and/or information please contact: Miss Annette Van Houten, Principal, Box 141, High St., Drayton, ON N0G 1P0. Phone: (519) 638-2935 (school).

DUNNVILLE: The Education Committee of the Dunnville Parental Christian School invites applications for possible openings in the **primary** and **intermediate** levels, commencing September, 1981. Modern teaching facilities, and close proximity to major cities, an attraction. Address applications to: Dunnville Parental Christian School, c/o Mr. Wm. Rang, Robinson Rd., Dunnville, ON N1A 2W1. Phone: (416) 774-5142.

GEORGETOWN: Georgetown District Christian School invites applications from experienced teachers for possible vacancies on all levels. Please forward inquiries and resume to: George Petrusma, Principal, c/o Georgetown District Christian School, R.R.#1, Georgetown, ON L7G 4S4. Phone: (416) 877-4221 (school) or (416) 877-6444 (home)

JARVIS: Jarvis District Christian School invites applications from qualified teachers for the following positions: **1. Special education a.m./grade 8 p.m.** — full time position. **2. Kindergarten** — half-time position. Please send all applications and inquiries to: Pete Weening, Principal, R.R.#1, Jarvis, ON N0A 1J0. Phone: (519) 428-0887 (519) 587-4444 (school).

KINGSTON: The Kingston Christian School invites applications for a **Grade 1 teacher** (full-time), and 1 or 2 part-time teacher(s) for **junior** and **intermediate** grades in **science, math, French,** and **art.** Experience preferred. Applications to the Principal, Kingston Christian School, 88 Wright Crescent, Kingston, ON K7L 4T9.

LONDON: You are invited to submit applications including resume and academic record for the following teaching position(s) for the 1981-1982 school year: **PE/Bible/French/business** (female preferred). Please submit your application to: W. Drost, Principal, 24 Braesyde Ave., London, ON N5W 1V3. Phone: (519) 455-4360.

LUCKNOW: The Lucknow District Christian School requires a **teaching principal** for the **senior grades** beginning school year 1981-82. We will also consider a senior teacher with partial administrative duties. Please address inquiries or applications to: Mrs. B. Broer, Secr., Education Committee, R.R.#1, Kincardine, ON N0G 2G0.

NEWMARKET: Holland Marsh District Christian School invites applications for possible openings in the **primary** and **senior grades.** For further details and application forms, write: Mr. Jake van Breda, Principal, Holland Marsh District Christian School, R.R. #2, Newmarket, ON L3Y 4V9, or phone: (416) 775-3701 (school); (705) 737-0957 (home).

OTTAWA: The Ottawa Christian School Association invites applications from experienced teachers for a likely opening at the **grade 1-2** level for the school year 1981-82. Please forward inquiries and resume to H. Huyer, Principal, Ottawa Christian School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6.

Classified Advertising

TEACHERS

ORANGEVILLE: The Orangeville Interdenominational Chr. School invites applications for a part-time teacher in the **primary grades (1-4).** This position would be afternoons (35%), working along with the master teacher (65%). Could include principal relief. Applications can also be sent for a possible **junior opening**. Send applications to: Mr. R. Duggan, Principal, 298 Broadway West, Orangeville, ON L9W 1L3. Phone: 519-941-3381 (school) or 519-941-6777 (home).

ST. CATHARINES: Calvin Memorial Christian School invites applications for the following possible openings: **grade 3** and **grade 8 teacher**. Please send letters of inquiry to: Mr. John Stronks, 300 Scott St., St. Catharines, ON L2N 1J3. Phone: (416) 937-6302.

SARNIA: Lambton Christian High School, Sarnia, ON has openings in **French, math, science and history** for the school year 1981-82. Send resumes to the school. Mr. H. VanderMeulen, Principal, Lambton Christian High School, 295 Essex St., Sarnia, ON N7T 4S3. Phone: (519) 337-9122.

STRATHROY: John Calvin Christian School, Strathroy, Ontario has a possible teaching position at the **primary level** and requires a **remedial teacher** (60% - each morning) for the school year 1981-82. There is a possibility that the remedial time (60%) will be combined with the principal's relief position (40%) for a full time position. Please send letters of application to Mr. A. Vander Laan, Principal, John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3. Phone: (519) 245-1934 (school) or (519) 245-1402 (home).

THUNDER BAY: Thunder Bay Christian School invites applications for the position of **kindergarten teacher,** combined with **secretarial duties** or **remedial teaching**. Also possible openings in the **primary** and **intermediate** grades. Please address resume or inquiries to: Mr. C.J. Grootenboer, Secr., R.R.#1, Murillo, ON P0T 2G0. Phone: (807) 935-2778 (home).

TORONTO: Toronto Central Christian School invites applications for teachers, **grades 1 through 8**. Please direct inquiries and applications to: Hilda Roukema, Principal, 55 Salisbury Ave., Toronto, ON M4X 1C5, or phone: (416) 968-2036.

MUSKOKA: The Muskoka Christian School in Utterson, ON invites applications for the following teaching positions for 1981-82 school year: **Grades 1-3** and **4-6**. Please forward inquiries and resume to R. Houser, Principal, Muskoka Christian School, P.O. Box 105, Utterson, ON P0B 1M0.

WELLANDPORT: The Wellandport Christian School invites applications for possible openings in the following areas: **Intermediate Division** (ability to teach French an asset) and **Primary Division**. Direct all inquiries to Wm. Thies, Principal, Wellandport Christian School, R.R.#1, Wellandport, ON L0R 2J0. Phone: (416) 386-6272 (school).

WOODSTOCK: Required for September 1980, a teacher for **grade 5**. Ability to teach **French** an asset. Please forward resume or inquiries to: R. Vander Ploeg, Principal, John Knox Christian School, Juliana Dr., Woodstock, ON N4S 7W3. Telephone: (519) 539-1492 (school).

WYOMING: The John Knox Christian School of Wyoming, ON invites applications for possible openings in the following positions: combined **1 and 2, 3 and 4** and **5 and 6**. Send applications to: Mr. S. Van Reenen, P.O. Box 81, Wyoming, ON N0N 1T0. Phone: (519) 845-3112.

TEACHERS

The Ontario Alliance of Christian Schools

informs all Christian School Boards and all new applicants for teaching positions that: it is a standing policy of Christian Schools International that,

..."teachers in training or unemployed teachers will not be offered positions prior to April 1."

John Knox Memorial Christian School

in Fruitland

requires the following personnel.

1. A teacher for a possible opening in a **combined grade 2 and 3** class.
2. A half-time teacher for our **remedial programme.**
3. A teacher for a **Kindergarten** awaiting membership approval.

Interested parties may also apply for a **combined remedial/Kindergarten** position.

Letters of inquiry and applications may be made to:
Wm. Slofstra, Principal,
John Knox Memorial Christian School,
Box 27, Fruitland, ON L0R 1L0
School Phone: 643-2460 — Home phone: 945-2657

Beacon Christian High School

in St. Catharines, Ontario
invites applications and inquiries for the following areas:

English (Interest in drama helpful)
Bible
Commercial Subjects (Typing, bookkeeping, office procedures, etc.)

Experienced or new teachers are invited to write or phone:
John Vriend, Principal,
2 O'Malley Dr., St. Catharines, ON L2N 6N7.
Phone: (416) 937-7411

We at

—Smithville District Christian High School—

are in need of full time **MATH** and **SCIENCE** teachers for the school year 1981-1982.
Positions will also be open in **MUSIC, BASIC EDUCATION** and **BUSINESS EDUCATION.**
SDCH operates under the HDCH school board.
Please direct inquiries and send all applications to:
Mr. M.B. Stroobosscher, Principal.
Smithville District Christian High School,
Box 310, Smithville, ON L0R 2A0
Phone: 957-3255 or 957-3431

Alberta

Edmonton Christian Schools

Our system is now inviting inquiries and applications for teaching positions for the next school year. Possible openings will be in kindergarten, elementary, intermediate, junior and senior high classroom positions. These include openings in **music/fine arts, remediation, physical education,** and **secondary social studies, counselling, business education, mathematics,**, and **English.**

We have the added excitement this year of having the services of curriculum coordinators: K-6 and 7-12. This combined with nearly 80 committed educators seeking to work out an educational experience which more clearly reflects His claim on life is fertile soil in which to grow personally and professionally.

Lee Hollaar, Principal
14304 — 109 Ave., Edmonton, Alberta T5N 1H6.
Telephone: (403) 454-0791

Immanuel Christian School

serving a large Christian community in southern Alberta,
is now accepting applications for teaching positions in the following areas:

ELEMENTARY — GRADES 2, 3, AND 6
JUNIOR/SENIOR HIGH — HOME ECONOMICS, ENGLISH/SOCIAL

For more information please forward all correspondence to:
Mr. H. Konynenbelt, Principal,
802 6th Ave. N., Lethbridge, AB T1H 0S1
Phone: (403) 329-1750

See our calendar for future events!

TEACHERS

Rocky Mountain House Christian School

situated near the beautiful Rocky Mountains is inviting applications for possible openings in the **elementary** grades.
Send applications or inquiries to:
Mr. P. Valkenier, Principal,
P.O. Box 669, Rocky Mountain House, AB T0M 1T0
Phone: (403) 845-3516

British Columbia

The Vancouver Christian Secondary School

is a young, rapidly growing interdenominational Highschool.

Now in its 3rd year of operation, it has 100 students, offers grade 8 through 11, expects about 150 students in September 1981, and will add grade 12, the Lord willing. Recently the school amalgamated with the Vancouver Christian Elementary School, which has offered Christian education in Vancouver, BC for over 30 years.

For the schoolyear 81-82, the school will need the following:

Principal: The present principal would like to return to full-time teaching. The new principal should be a wise Christian, show interest in curriculum development, have proven administrative ability, and be able to deal with supporters and parents of different Christian background.

He or she will be expected to teach for approximately 1/3 of the time.

Staff: Due to expansion, the school will need 2 or 3 additional teachers.

Prospective teachers in all subject areas are encouraged to apply. In particular the school is looking for teachers with experience in **Science, P.E.,** and **Business Education** courses. Enquiries should be directed to the principal:

Mr. Conrad VanderKamp,
Vancouver Christian Secondary School,
3496 Haida Dr., Vancouver, BC V5M 3Z4.
Phone: (604) 430-3062 (school).

The Elementary Division

of the

Vancouver Christian School,

5621 Killarney St., Vancouver, BC V5R 3W4, invites teacher applications for openings in grade **3/4 combined** and grade **6**. Please send your application and resume to the principal:

Mr. Frank DeVries,

The Houston Christian School Society

invites application for the following teaching position for '81-82

Due to possible expansion a **grade 5 through 9 science-social** teacher will be needed. The Houston Christian School is located in the beautiful Bulkley Valley in central B.C.

Contact the Principal,
H. Vandermeer, Box 237, Houston B.C., V0J 1Z0
Phone: (604) 845-7736 (school)

Fraser Valley Christian High School

Providing Christian education for 350 students in grades 8 through 12, invites applications for possible vacancies in 1981/82 in any of the major areas of study, but especially in:

- **Bible**
- **Social Studies** ***(1 definite opening)***
- **Business Education** ***(1 definite opening)***
- **English** ***(1 definite opening)***
- **French**
- **P.E.**

or combinations thereof

in some of these subject areas, leadership with over-all program development could be offered. Also, as of March 12 new **special education position** open to teach learning disabled adolescents and supervise on-the-job experience.

Located in the greater Vancouver regional district with an out-standing range of educational, cultural and recreational opportunities.

Please send resume and references with application to:
15353-92nd Avenue, Surrey, BC V3R 1C3
For further information contact: **F. Herfst, principal,**
(604) 581-1033 (office) or **(604) 524-6753** (home)

BULKLEY VALLEY CHRISTIAN HIGH SCHOOL

In Smithers, B.C., invites applications for the position of **principal** for the 1981-82 school year.

Applications are also invited for teachers for the 1981-82 school year, with qualifications in the following areas:

- **Math and Science**
- **Social studies**
- **Counseling**
- **English**
- **French**
- **Home economics**
- **Business Education**

Send applications to:
George Koopmans,
Bulkley Valley Christian High School,
Box 3635, Smithers, BC V0J 2N0.
Phone: (604) 847-4238 (school)
(604) 846-5386 (home)

Classified Advertising

TEACHERS NEEDED

RICHMOND CHRISTIAN SCHOOL

has positions open for the 1981/82 school year:

1. Teacher for **Grades 5 and 6,**
2. Teacher for **French for Grades 4, 5, 6 & 7,**
3. Part-time teacher for **Grades 6 and 7,**

or any combination of the above.

Interested persons should send their resume of experience and qualifications plus an educational and life-faith statement as to how you understand and convey these principles to:

Richmond Christian Elementary School,
8180 No. 2 Road, Richmond, BC V7C 3M3
Attention: Mr. I. Codling

For more information regarding the above positions, telephone the school at: (604) 277-4714 or contact Mr. Nick Loenen, president of the Board at: (604) 274-3868.

Pacific Christian School

ELEMENTARY DIVISION — invites applications for

Grade 5 position

and a tentative vacancy, 50% Kindergarten, 50% remedial supervision.

SECONDARY DIVISION — requires a suitably qualified teacher for

Industrial Education 8 - 12

emphasis on drafting and woodwork.

Three letters of reference required for all positions. Apply to:

The Principal, Pacific Christian School,
671 Agnes St., Victoria, BC V8Z 2E7
Tel: (604) 479-1555 (elementary); 479-9365 (secondary)

DUNCAN: Duncan Christian School invites applications for a junior secondary **social studies/science** or **English/science** teaching position for the 1981-82 school year. Inquiries are also invited for a possible **special education** position at the elementary level. Send resume and letters of application to: Mr. W. VanDeventer, Principal, Duncan Christian School, P.O. Box 549, Duncan, BC V9L 3X9. Phone: (604) 746-5341.

BURNABY: John Knox Christian School, Burnaby Campus, will have a **full-time position including special education** for the 1981/82 school year. Interested persons are invited to forward their complete resume and application forms to: Ben Hendricks, Principal, John Knox Christian School, Burnaby Campus, 8260 — 13th Ave., Burnaby, BC V3N 2G5

Ontario

WILLOWDALE: Willowdale Christian School (Toronto), is looking for an experienced, dynamic Christian teacher who would enjoy teaching **grade 7 and 8** students in a rotary system. Interest in science and instrumental music preferred. Please direct inquiries to: Mr. A. (Ben) Harsevoort, Principal, Willowdale Christian School, 60 Hilda Ave., Willowdale, ON M2M 1V5. Phone: (416) 222-1711 (school), (416) 636-3133 (home).

HELP WANTED

Wanted by spring on large modern dairy farm in N.S., **reliable young man**. Experience with milking and machinery required. Good wages, room and board included. Write to: J. Folkertsma, Shubenacadie Box 93, Hants Co., NS B0N 2H0,

HELP WANTED

WANTED: experienced, responsible person for dairy farm — London-Woodstock area. Must be a good milker. Starting salary, $1,200 a month, plus good 2 bedroom house, all conveniences, all year round job. Write: Box #4588, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

WANTED: Reliable young man to help with beekeeping operation during the months of June to September inclusive. Write to De Jong's Honey Farm, Box 1956, Brooks, AB or phone: 403-362-5416.

GROWER WANTED

We are in need of a grower for 17,000 sq. ft. of greenhouses. Must be experienced with the production of **cut mums** and **carnations.** Please send complete resume and expected salary to: Passmores Flowers, att. Dennis Vandenberg, 291 Erie Ave., Brantford, ON N3S 2H7. Phone: (519) 752-7885.

RIVERSIDE SHELL SERVICE
Severn Bridge, ON

needs a **mechanic** with A license immediately. Full time employment. Phone: 705-689-5315 or write: Riverside Shell Service, Highway 11, North, Severn Bridge, ON P0E 1N0.

CRWRC
urgently needs
NURSES

to consider serving in Sierra Leone. B.S.N. is preferred, but equivalent experience will be considered. Six-year commitment is essential. Please call us if you know of any qualified person who might be willing to serve.

(616) 241-1691, ext. 193

SHALOM MANOR,

Christian Home for the Aged in Grimsby, opened in 1979, requires a

DIRECTOR OF NURSING

Responsibilities: Directing and supervising the nursing staff and residents in a 74-bed nursing home. (30 beds in special care unit and 44 beds in self-care unit).

Qualifications: Applicant must be willing to give Christian leadership, must possess certificate or be eligible for registration as a R.N., in the province of Ontario, must be able to speak English and Dutch, must be willing to work approximately 40 hours a week. Experience preferred.

Salary: Negotiable and will commensurate with training and experience.

Please send complete resume indicating qualifications, experience, date available, etc., to:

Mr. H. John Kamphuis, Administrator
Shalom Manor, 112 Bartlett Ave., Grimsby, ON L3M 4N5
Telephone: **416-945-9631**
CLOSING DATE: MARCH 31, 1981

HELP WANTED

The Christian Reformed Church in North America,

In Burlington, ON

invites applications for

RECEPTIONIST / TYPIST

Proficiency in typing and shorthand is essential.

The Christian Reformed Church in North America,
Box 5070, Burlington, ON M7R 3Y8 — (416) 637-3434

Bethesda Christian Association for the Mentally Retarded

invites applications for the position of

SECRETARY/BOOKKEEPER

Considerable bookkeeping and secretarial experience; Secondary school graduate; Preferably formal training in secretary/bookkeeping field; Thorough knowledge of office practices and procedures; Good organizational and typing skills; Ability to take books to trial balance; Able to relate to mentally handicapped people; Good sense of humour; Mature and independent; Able to relate comfortably to the Christian community, board of directors, and staff. **Position to commence May 4, 1981.**

Please send complete resume and references to:
Administrator,
Bethesda, The Christian Association for the Retarded,
6705 Stachell Rd., Box 40, Mt. Lehman, BC V0X 1V0.
(no telephone inquiries accepted)

IMMANUEL CHRISTIAN SCHOOL

802 — 6th Avenue North, Lethbridge, Alberta
is in need of additional
CARETAKERS

We are looking for a mature person and/or team with positive Christian principles to make ICS their place of work.

The applicant must be able to work with the minimum of supervision.

The position is full-time. Starting salary between $15,000 and $16,500, depending on experience, benefits as applicable.

Applications will be received by the undersigned or you may phone: 403-329-1750 for additional information.

M.D. VISSER, Business Administrator, Immanuel Christian School,
802 — 6th Ave. N., Lethbridge, AB

Bethesda Christian Association for the Mentally Retarded

invites applications for a number of full time positions.

COUNSELLORS

MINIMUM REQUIREMENTS: Secondary school graduate; First aid certificate holder; Some exposure in the human services field, example: child care, nursing care, and other; Rotating shift with some weekend work.

COOK

MINIMUM REQUIREMENTS: Secondary school graduate; Some background courses in the field of nutrition, such as dietary aid training; A desire to teach cooking skills to mentally retarded handicapped persons; Able to purchase produce under restricted budget; Monday to Friday, 8 a.m. to 4 p.m.

Please send complete resume and references to:
Administrator,
Bethesda, The Christian Association for the Retarded,
6705 Stachell Rd., Box 40, Mt. Lehman, BC V0X 1V0.
(no telephone inquiries accepted)

Talitha Christian Girl's Home

requires

HOUSE PARENTS

to love, correct, guide and uphold six troubled, teenaged girls. Starting August 1, 1981 (preferably). Current detailed program and procedures are available for new house parents. Basic qualifications: Maturity, authority, a strong commitment to help lead girls in a Christian way. If the Lord moves you to set aside at least one year for this important work, contact:

George Struyk,
Box 2112, Cochrane, ON P0L 1V0.
Tel: 705-272-5672

WANTED: Single man on large irrigation farm in southern Alberta, room and board supplied, private living quarters. High wages for the right person. Phone: (403) 345-3156 or write Box 1314, Coaldale, AB.

WANTED:
Herd person
for 50 cow dairy farm.
Reply to Box #4596,
Calvinist Contact, 99 Niagara St.,
St. Catharines, ON L2R 4L3.

MARRIED PERSON OR SINGLE PERSON willing to live on own for dairy and feed lot in Southern Alberta. This position will be open on May 1, 1981. Applicants must be experienced with livestock and hay and forage equipment. References are required. Apply to: Schuld Farms, Box 182, Iron Springs, AB T0K 1G0. Phone: (403) 738-4439.

Evangelistic material in Arabic

Books, tracts and cassettes (including New Testament recorded in Arabic), available in quantities.
Write:
Arabic Department,
The Back to God Hour,
P.O. Box 5070,
Burlington, ON L7R 3Y8

EMPLOY. WANTED

GUELPH UNIVERSITY STUDENT desires work on a swine farm. Summer or full-time. Call or write: Wilfred Bootsma, 519-824-8742. Box 310247, Guelph, ON N1G 2W1.

EMPLOY. WANTED

STUDENT seeks summer employment on any type of farm, has two summers experience. My name is John Wesselins, currently a grade 12 student at Durham Christian High School to be graduating in June, going to Dordt College in September. Eager and healthy. Please phone: 1-416-623-4120 or write: John Wesselius, 10 Liberty St. North, Bowmanville, ON L1C 2L4.

17-YEAR-OLD ONTARIO girl seeks summer employment in a Christian environment. Experienced babysitter, I enjoy working with children. I have done volunteer work at the hospital and the Y.M.C.A. Please write to Box #4598, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

18-YEAR-OLD GIRL in Agricultural College, looking for a job for summer or year round on a swine farm in Canada. Has some swine farm experience. Call Janet, Room 110, at 613-258-7087, after 4 p.m. on weekdays only, or write Box #4599, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

DIESEL MECHANIC/WELDER is looking for a job as a journeyman/mechanic in Alberta or B.C. Has experience in heavy-duty equipment as well as industrial engine. For more information call: 1-416-820-8651.

REAL ESTATE

LARGE DAIRY OPERATION

200 acres and 600 acres rented. Dairy barn, approximately 85 tie-ups; loafing barn; box stalls; 4 silos; 3 graineries; full line of new equipment; 135 head of cattle.

#1 - 822 litres; #2 - 183,073 milk quota. 2 machine sheds; 8 room house; active sand and gravel pit. Approximately 5 miles from Chr. Ref. Church and Christian school in Orillia.

Other farms and businesses available.

Call Henry Zwiers at
705-326-4131,
representing
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Orillia, ON L3V 1V6

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London, Ontario
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RESIDENTIAL — FARMS
Office: (519) 451-3680
Res.: (519) 672-2283

HANOVER AREA: Choice 380 acre Hwy. farm. 3 houses, 3 barns (beef, pigs, chickens). Gross nearly $500,000 per year. Price $1,000,000. Call after 4:00 p.m.
519-369-2414
JOHN J. COUTTS LTD.
Realtor

100 ACRE DAIRY FARM

All workable, excellent land and buildings. Paved road, 9 miles from Norwich. 48 Cow Holstein herd plus young cattle. 486 Litres No. 1 milk quota and 110,000 litres M.S.Q. List price $495,000.

PETER DOES REAL ESTATE
194 Clarke St., Woodstock, ON
519-539-5951
Specializing in Farms and Agricultural Properties

Classified Advertising

REAL ESTATE

11,000 CAGE LAYERS, basic quota, 25 acres land, nearly new home, near Hamilton.

20,000 BROILERS, 5,000 secondary quota, good buildings, Niagara Peninsula.

8,000 BROILER BREEDERS, 1 nearly new barn, good home, asking only $169,000.

14,000 BROILER BREEDERS. Excellent barn and homes, good financing.

Member of Agri-Vision Organization.

For more information call:
KEITH MILLER & ASSOCIATES REALTY LTD.
220 Broad St. E., Dunnville, ON
416-774-7624
and ask for Keith Miller
774-4077 (evgs.)

Harold Workman Real Estate Ltd.
Clinton, ON
519-482-3455

237 ACRES, 225 workable, 80 milk cows, 50 young Holsteins, large quotas, 24,000 basic broiler quota. Near Clinton. F721.

753 ACRES, 700 workable, 1 house and barn, 3,000 heat unit area. F699.

BASIC LAYER QUOTA 14,400, 2 barns, 7 bedroom home, 100 acres — 97 workable. Near Londesboro F727.

BEEF BARN, brick home, 100 acres. Near Londesboro. F701.

50 SOW FARROW-TO-FINISH, modern barn, 187 acres, 175 workable, 3 bedroom home, 10-1/8% mortgage. F735.

BROILER QUOTA, 17,128 plus class 2. Beef capacity 350, harvestor, brick house, gravel pit, bush, 300 acres, 225 workable, mortgage, considered. F759.

85 SOW BARN, second barn, 3 bedroom house, 100 acres, 88 workable or 50 acres. F749.

100 SOW FARROW-TO-FINISH, brick house, steel shed, 182 acres, 160 workable or 85 acres. F596.

703 ACRES, 628 workable, 3 sets of buildings. F655.

80 SOW BARN, 115 fattening, liquid manure, brick house, excellent buildings, 28 acres. F756.

100 ACRES, grain drier, storage bins, ranch style house. F715.

167 ACRES, 145 workable, gravel pit, 7 acres bush. Morris township. F581.

310 ACRES, 252 workable, gravel pit, hard wood bush, modern house, beef and pig barn, mortgage considered. F761.

100 SOW, 365 fat pig capacity, liquid manure, 5 bedroom house. F760.

BROILER QUOTA, 20,000 plus class 2, roaster A. Quota 1,220, annual pullet production 70,000, modern 4,000 sq. ft. home, built-in pool, 20 scenic acres. You can also buy 30 acres across the road with 18,000 layer quota, 3 bedroom house. F480.

200 HOG CAPACITY brick bungalow, small acreage, at Holmesville, $75,000. F764.

DAIRY, 200 ACRES, 165 workable, 85 free stall, double six herring bone. Quota available. F743.

138 ACRES, 125 systematically tiled, 80 sow and 600 finishing barn, 3 acres orchard, modern home, Hay township. F772.

100 ACRES, 94 workable, 37 tie-ups, barn, good home, $185,000. F778.

We have other farms available.
PETER DAMSMA,
R.R.#5, Clinton, ON
Phone: 519-482-9849

COTTAGES

☆ ★ **RICE LAKE** ☆ ★
Resort and Camp Grounds
Reasonable cottages and camp grounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1981. Write of phone for brochure:
LANG'S RESORT AND CAMP GROUNDS
R.R.#3, Roseneath, ON K0K 2X0
Phone: (416) 352-2308

REAL ESTATE

BUYING or **SELLING**
DAIRY farms as going concerns, anywhere in Ontario. We use discretion. Please write or give me a call.

REALTOR
DIRK WOUDSTRA
ORONO, ON L0B 1M0
416-983-5915

COTTAGES

CAMPGROUNDS
COTTAGES
The April 24th issue of
Calvinist Contact
will contain a special magazine format
CAMPING & RECREATION
issue.
Plan to use it for
organizing your summer vacation.
Should you wish
to advertise in it, contact us before
April 10th.
Calvinist Contact
Camping & Recreation
99 Niagara St., St. Catharines,
ON L2R 4L3

GOLDEN LAKE
As summer approaches and vacation plans are underway, we ask you to consider a trip to Golden Lake. We can guarantee you a beautiful trip and excellent accommodations at moderate prices. We have one and two bedroom housekeeping cottages, all with modern conveniences. We offer boat and motor rentals, swimming, good fishing and a small trailer park for campers. Take a tour through the Ottawa Valley during your stay with us. For reservations or information call 613-625-2999 or write:
A & A's RESORT
R.R.#2, Golden Lake, ON K0J 1X0
ARCHIE & ANNE POLSTRA
(owners)

Plan to sell your home? **List it here!**

COTTAGES

Once again its time to think about your vacation. We have 10 cottages situated on Rice Lake, nice safe beach for children, and lots of shady trees for your comfort. Also central shower and fully equipped store.

For information call or write:
SANDY BAY COTTAGES
R.R.#1, Hastings, Ontario K0L 1Y0
Telephone: 705-696-2951

FOR RENT

VACATIONING IN NIAGARA AREA?
Three bedroom bungalow (quiet area). For rent for the month of August. 15 minutes from the Falls. Contact Box #4594, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

PRIVATE COTTAGE FOR RENT
Right in the 30,000 islands area in Georgian Bay, Ontario, Canada. For more information write to Mr. P. Vander Velde, 2163 Bonfield Crt., Burlington, ON, Canada L7P 2W7, or phone: 416-639-6043.

MINISTERS NEEDED

PASTOR NEEDED
The **Holland Marsh Chr. Ref. Church** is in need of a pastor. We are a rural farming community with approximately 90 families. Our community is served by excellent Christian grade and high schools. Pastors interested in serving our church, to preach God's Word and give pastoral care, are invited to send a brief resume, in confidence. A profile on our congregation will be sent upon request. Write: Mr. Louis Bierling (clerk), R.R.#2, Newmarket, ON Canada L3Y 4V9 or call 416-775-6571.

BUSINESS

Like to settle in Central Alberta?
The Ponoka Chr. Ref. Church group would like to assist you in finding a dairy, mixed or grain farm, or a commercial job. For information, write or call: John Braaksma, R.R.#3, Ponoka, AB T0C 2H0, (403) 783-2111 or Albert DeWaal, R.R.#3, Ponoka, AB T0C 2H0, (403) 783-2559.

BUSINESS

Nieuw voor Welland en omgeving.
★ Kropsla, krul andijvie, Brussels witlof.
★ Rode, witte, chinese en savoye kool.
Het geschikste adres voor uw groente en fruit. Zie onze grote sortering planten en bloemen.
★ Kakel verse eieren en zuivel producten.

CROWN FARM PRODUCE
Rice Road Plaza
(hoek Rice Rd. en Thorold Rd.)
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Telefoon: 735-9804

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is your wedding story photographed by:
Mrs. J.C. Vander Munnik
Book early to avoid disappointment.
Passport photo — fast service.
A family picture taken at your home.
Old photographs copied and restored.
20 Millwood Place,
Hamilton, ON
Telephone: 389-9262

ACCOMMODATION

Looking for a female roommate to share a 2 bedroom apartment in the north-east end of **St. Catharines.** Please reply to box #4591, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

FOR SALE

COMFORTABLE, VINYL-SIDED SUMMER COTTAGE
with contents, on a good-sized grass lot — overlooking Lake Erie. Located between Pt. Rowan and Pt. Bruce. Very close to beach and harbour. Good investment for families and nature lovers. Fine for holidays or to rent out. For inquiries, write to Box #4589, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

FOR SALE

Order your
Silo
for Haylage now.
Top and **Bottom**
Unloaders, with Laidig
Bottom unloaders.
Also
Liquid
Manure Tanks
Dunnville Silo
R.R.#1, Dunnville - **416-774-5251**

PERSONAL

Christian Reformed lady, aged 60 years of age, would like a position as live-in housekeeper for Dutch Christian gentleman living alone, of approximately the same age. Please reply to Box #4597, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

27-year-old, attractive, sensitive mother of 2, would like to meet attractive, honest Christian gentleman, with positive outlook on life and within reasonable age. I am a happy, out-going person who likes outdoor life. All mail will be answered, and held confidential. Write to Box #4595, Calvinist Contact, 99 Niagara St., St. Catharines, ON

"Hi! Are you a sincere gentleman 22-28 with a sense of humour, who'd like to meet me, a fun-loving, interesting Christian girl?" Write to Box #4600, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Writers who correspond by means of letters under box numbers are requested to maintain the value of this unique way of making new contacts by providing proper character references and by expecting them in all letters they receive. Since this mail is handled with the strictest confidence at the C.C. office, letter writers are advised to make use of the references to keep themselves informed.

"His World and His Word"

DON'T MISS THIS!

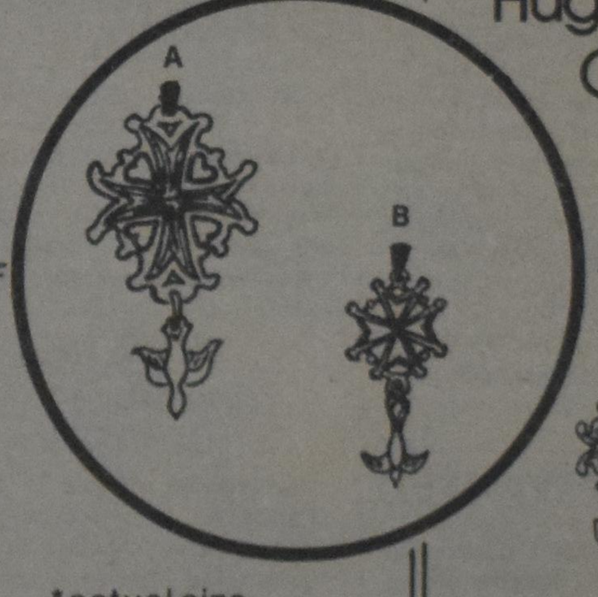
Professional, award-winning photographer, **Don Van Polen** will tour Western Canada, April 5-28. Don will proclaim a message of creational beauty on a 30 x 10 foot screen with several projectors, and full stereo sound. See, hear, feel and experience as Don preaches with his camera.

Schedule

Sun. Apr. 5: 6:00 p.m., Surrey Gospel Church
Mon. Apr. 6: 8:00 p.m., Vernon Chr. Ref. Church*
Wed. Apr. 8: 7:30 p.m., Calgary Fairview Bapt. Church
Thurs. Apr. 9: 1:00 p.m., Calgary Chr. School — 7:00 p.m. Calgary Bethel Bapt. Church
Fri. Apr. 10: 7:30 p.m., Rocky Mountain House C.R.C.
Sat. Apr. 11: 7:30 p.m., Leduc St. Peter's Luth. Church
Sun. Apr. 12: 8:00 p.m., Edmonton Maranatha Chr. Ref. Church
Mon. Apr. 13: 1:30 p.m., Edmonton Chr. High School — 7:30 p.m., Edmonton Emmanuel Comm. Ref. Church
Tues. Apr. 14: 1:00 p.m., Edmonton North End Chr. School — 7:30 p.m., Edmonton Trinity Chr. Ref. Church
Wed. Apr. 15: 7:30 p.m., Edmonton First Chr. Ref. Church
Thurs. Apr. 16: 8:00 p.m., Edmonton Fellowship Bapt. Church
Fri. Apr. 17: 8:00 p.m., Neerlandia Chr. Ref. Church
Sat. Apr. 18: 8:00 p.m., Edmonton West End Chr. Ref. Church
Sun. Apr. 19: 8:00 p.m., Red Deer Chr. Ref. Church
Mon. Apr. 20: 8:00 p.m., Lacombe Bethel Chr. Ref. Church
Tues. Apr. 21: 8:00 p.m., Nobleford Chr. Ref. Church
Wed. Apr. 22: 8:00 p.m., Lethbridge First Chr. Ref. Church
Thurs. Apr. 23: 8:00 p.m., Coaldale Can. Ref. Church
Fri. Apr. 24: 8:00 p.m., Taber First Chr. Ref. Church
Sat. Apr. 25: 8:00 p.m., Brooks Chr. Ref. Church
Sun. Apr. 26: 9:15 a.m., Calgary Maranatha Chr. Ref. Church* — 7:30 p.m., Calgary First Chr. Ref. Church
Tues. Apr. 28: 8:00 p.m., Kelowna Chr. Ref. Church*
***Not confirmed**

PRESENTED BY: **CANADIAN HOME BIBLE LEAGUE**
Box 524, Weston, ON M9N 3N3

The Huguenot Cross



*actual size

	A	B	C
Silver	$ 59.50	$37.50	$34.50
10k Gold	199.00	72.00	62.00
14k Gold	250.00	92.50	79.00

NAME _____
ADDRESS _____ CODE _____
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Style	Quantity	Silver	10 kt.	14 kt.	
				sub-total	
				Ont. Residents add 7% SALES TAX	

Make cheque or money-order payable to:
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Please allow 3-4 weeks delivery.

J. Horvath Jeweller
Geurt Vanden Dool
262 St. Paul St., St. Catharines, Ont.
682-0234 L2R 3M2

Worship in Banff

Are you one of the many Reformed Christians who will be taking a holiday in Banff National Park this summer? Or are you one of the many young people who will be travelling to Banff to work for six months or a year? If so, you should know that there is a Reformed church in Banff — St. Paul's Presbyterian Church, right off Banff Avenue.

St. Paul's has been in Banff for a long time. The congregation was organized in 1887, and the building in which it now worships was completed in 1930. But age does not always mean decay. The people of St. Paul's have a vision of ministry that is both local and worldwide.

During the summer, thousands upon thousands of tourists come to Banff. During that time, the worship services at St. Paul's are crowded with people from many denominations, from all over North America, and from around the world. Ministering to those people is a privilege and a responsibility, and the people of St. Paul's are aware of it. But they also see another opportunity, that of bringing the gospel of Christ to the permanent Banff community so that people who visit Banff will see the church of Jesus Christ in action even if they never join with the church at worship.

The new pastor of St. Paul's is Rev. Frank Breisch, who has been loaned to this congregation by the Christian Reformed Church. He and the people of St. Paul's welcome you to worship services at 11 a.m. and 7:30 p.m. any time you're in Banff.

!!!!!!!!! ATTENTION YOUNG ADULTS !!!!!!!!!

The **Hamilton Christian Young Adults** are sponsoring the third annual

DAY RALLY

Join with other young adults from across all of Ontario to explore our theme

"LEAD ON LORD"

Date: May 2, 1981
Place: Immanuel Christian Reformed Church, Mohawk Road West, Hamilton
Guest Speaker: Rev. H. De Bolster
Afternoon Workshops:

1. Remove Those Bushels, Let Your Light Shine
2. Faith As A Mustard Seed
3. Conversing With God
4. Signs of the Times
5. Patience in Adversity — A Bible Study on Job
6. God's Plan — A Bible Study on Ruth
7. Testing God? A Bible Study on Gideon
8. God's Faithfulness — A Bible Study on the Exodus

For information and registration forms, contact:
Mr. Frank Baarda, Apt. #6, 2161 Ghent Ave., Burlington, ON L7R 1Y6
Registration closed after April 10, 1981.

Opfieringen fan it Fryske tonielstik.

„LEENTSJE DE TWADDE"

yn trye bidriuwen

by J. Fabricius, Fryske biwurking — T. Gerlofs.

Woansdei, April 8 yn Strathroy
jouns 8 ure yne Colborne Public School
Sneon, April 11 yn Chatham
jouns 7:30 Mc. Naughten Public School
Freed, April 24 yn Woodridge
jouns 8 ure Chr. High School
Sneon, Mei 2 yn Bowmanville
jouns 7:30 ure Knox Chr. School
Sneon, Mei 9 yn Jarvis
jouns 7:30 ure Jarvis Dis. Chr. School

THE REFORMED FELLOWSHIP OF CANADA INC.

is pleased to announce that a spring conference will be held on

Saturday, March 28, 1981, in the Maranatha Christian Reformed Church, Cambridge, ON.

The morning session beginning at 9:30 a.m. and afternoon session at 1:30 p.m. Conference leader will be Dr. J. Faber, Prof. of Canadian Reformed Theological College, Hamilton, ON. Theme: The Canons of Dordt, their origin and meaning. Reserve this day and find out all about a less known confession of the church.

- **Free admission**
- **Lunch provided**

A silent collection will be taken to cover to cost.

Willem Poolman
Advocaat, Notaris
DUTCH AND CANADIAN LAW
1075 Bay St.,
Suite 915,
Toronto, ON M5S 2B1
Phone:
(416) 923-3766

LET'S PLAY CHESS

Editor: Pete Layer

1980 CORRESPONDENCE RESULTS

All of the games of the 1980 series have been completed. The complete results are as follows:

	Won	Lost	Tied
P.W. Lamain	2	0	0
M. Apitius	1	0	0
W.L. Boer	2	0	1
K. Amsinga	2	1	0
G. Otten	0	1	1
A. De Weerd	0	1	0
D. Verkuyl	0	2	0
B. Dikland	0	2	0

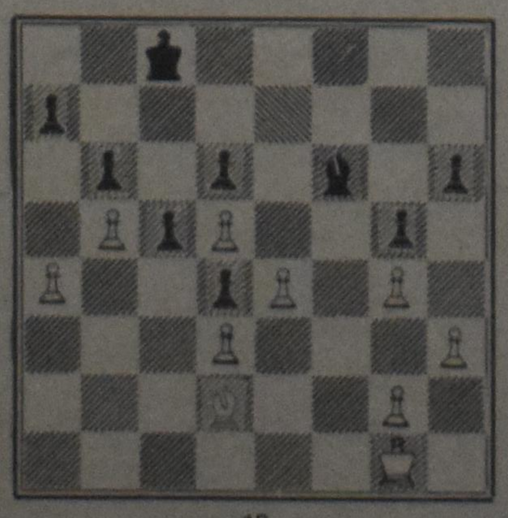
Mr. Lamain, Mr. Apitius, and Mr. Boer have qualified for the Finals. Congratulations!

From 8 games played, 4 were won by White, 3 by Black. The average number of moves made was 24.

End game strategy

Strategy in the end game is as important as precise calculations. The positions below occurred in the game between Mr. Lamain and Mr. De Weerd. The winner would advance to the Finals.

Mr. De Weerd
8



10
Mr. Lamain

The key strategy is penetration. If White can get his Bishop to the other side or his King, Black has a hard time defending. If on the other hand, Black penetrates with his King, White may not be able to save his pawns. Black is a pawn down and has a "bad" Bishop. The players also have to beware of pawn sacrifices which allow penetration of the enemy. What would be your plan as White or Black?

CALENDAR of EVENTS

Ontario

March 28	**Niagara League Annual Talent Festival,** 5-7 p.m. Spaghetti Supper in Calvin Grade School, Hamilton; 7:30 p.m. *sharp* Talent Festival, Hamilton District Chr. High School; Arts & Crafts have been added to the Talent Festival, so come *early!* Proceeds to League Project.
March 28	The 65-voice Calvin College Campus Choir will present its spring tour concert at 7:30 p.m. in the Maranatha CRC of Woodstock, ON.
April 11	**Hamilton:** CLAC Annual Convention in the Ancaster High and Vocational School. Keynote speaker: James Ross Dickey on "Redeeming the Time."
April 30 - May 2	International Christian Education Association Sunday School convention, St. Catharines, ON.
July 14-16	Calvinette counselors convention, Hamilton, ON.
Aug. 20-21	Cadet counselors convention, Niagara Falls, ON

Frisian Play:
Strathroy — April 8
Woodbridge — April 24
Bowmanville — May 2

March 5 - April 16: Focus on the Family Film Series by Dr. James Dobson, at the Clarkson Christian Reformed Church, each Thursday evening at 8 p.m.

March 5: Focus on the Family film series by Dr. James C. Dobson, Ph.D., at 8:00 p.m., in the Second Chr. Ref. Church, 265 Albion Rd., Rexdale, ON, every Thursday evening for 7 consecutive weeks.

March 17 - April 28: Focus on the Family film series with Dr. James Dobson, seven consecutive Tuesdays at 8 p.m. Wellandport (ON) Christian School gym.

March 18 - April 29: Focus on the Family film series by Dr. James Dobson to be shown on seven consecutive Wednesdays at the Welland Christian Reformed Church, Welland, ON at 8 p.m.

Dordt College Concert Choir, under direction of Dale Grotenhuis:
March 24 — in Toronto; **March 28** — 8 p.m. in Guelph CRC; **March 29** — afternoon in Hamilton; **March 29** — evening in St. Catharines. Please check times and location locally.

Andre Knevel Organ Concerts
Bowmanville, Sat. April 4, 8:00: Rehoboth Chr. Ref. Church, choirs "Praise the Lord" and Brass Quintet.
Toronto, Sat. April 11, 8:00 p.m.: Willowdale United Church, with the choirs "Praise the Lord" and Brass Quintet.
Brantford, Fri. April 17, 7:30 p.m.: Alexandria Presbyterian Church.
Hamilton, Sat. April 25, 8:15 p.m.: Christ Church Cathedral, with the choirs "Praise the Lord" and Brass Quintet.

Alberta and British Columbia

April 8-9	CFF Annual Retreat at the Providence Centre in Edmonton. Theme to be announced.
April 11	CLAC Edmonton Spring Banquet, "Snert en Boerenkool" speaker Co VanderLaan.
May 2-8	Christian Medical Society 50th Anniversary, House of Delegates national meeting, Banff, AB.
Aug. 23-30	Billy Graham Crusade, Calgary, AB.

Don Van Polen special multi-media presentation: **"HIS WORLD AND HIS WORD."**
Sun. Apr. 5 — 6:00 p.m., Surrey Gospel Church
Mon. Apr. 6 — 8:00 p.m., Vernon Chr. Ref. Church*
Wed. Apr. 8 — 7:30 p.m., Calgary Fairview Bapt. Church
Thurs. Apr. 9 — 1:00 p.m., Calgary Chr. School
7:00 p.m., Calgary Bethel Bapt. Church
Fri. Apr. 10 — 7:30 p.m., Rocky Mountain House C.R.C.
Sat. Apr. 11 — 7:30, Leduc St. Peter's Luth. Church
Sun. Apr. 12 — 8:00 p.m., Edmonton Maranatha Chr. Ref. Church
Mon. Apr. 13 — 1:30 p.m., Edmonton Chr. High School
7:30 p.m., Edmonton Emmanuel Comm. Ref. Church
Tues. Apr. 14 — 1:00 p.m., Edmonton North End Chr. School
7:30 p.m., Edmonton Trinity Chr. Ref. Church
Wed. Apr. 15 — 7:30 p.m., Edmonton First Chr. Ref. Church
Thurs. Apr. 16 — 8:00 p.m., Edmonton Fellowship Bapt. Church
Fri. Apr. 17 — 8:00 p.m., Neerlandia Chr. Ref. Church
Sat. Apr. 18 — 8:00 p.m., Edmonton West End Chr. Ref. Church
Sun. Apr. 19 — 8:00 p.m., Red Deer Chr. Ref. Church
Mon. Apr. 20 — 8:00 p.m., Lacombe Bethel Chr. Ref. Church
Tues. Apr. 21 — 8:00 p.m., Nobleford Chr. Ref. Church
Wed. Apr. 22 — 8:00 p.m., Lethbridge First Chr. Ref. Church
Thurs. Apr. 23 — 8:00 p.m., Coaldale Can. Ref. Church
Fri. Apr. 24 — 8:00 p.m., Taber First Chr. Ref. Church
Sat. Apr. 25 — 8:00 p.m., Brooks Chr. Ref. Church
Sun. Apr. 26 — 9:15 a.m., Calgary Maranatha Chr. Ref. Church*
7:30 p.m., Calgary First Chr. Ref. Church
Tues. Apr. 28 — 8:00 p.m., Kelowna Chr. Ref. Church*
*not confirmed

Miscellaneous

May 6-9	Associated Church Press annual convention, Philadelphia, PA.
May 11-13	Evangelical Press Association annual convention, Colorado Springs, CO.
June 3-5	Christian Reformed Church Ministers' Institute, Grand Rapids, MI.
June 6-12	Reformed Presbyterian Church of North America synod meeting, Beaver Falls, PA.
June 9-19	Synod of the Christian Reformed Church in North America, at Calvin College, Grand Rapids, MI.
July 31 - Aug. 4	Young Calvinist Federation convention at Acadia University, Wolfville, NS. Theme: Search for your gifts.
Sept. 17-19	International Christian Education Association Newfoundland Sunday School convention, St. Johns, NF.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Mar.27	Wed.Mar.25	Fri.Mar.20-10a.m.	Thurs.Mar.19-10a.m.
Fri.Apr.3	Wed.Apr.1	Fri.Mar.27-10a.m.	Thurs.Mar.26-10a.m.
Fri.Apr.10	Wed.Apr.8	Fri.Apr.3-10a.m.	Thurs.Apr.2-10a.m.

Books

Theology

Berkhof bound to raise eyebrows

Christian Faith, by Hendrikus Berkhof, translated by S. Woudstra, W.B. Eerdmans, Grand Rapids, MI, 1979; 568 pp. Reviewed by W.S. Reid, Professor Emeritus, University of Guelph.

The author of this work is a well-known Dutch theologian who has already had a number of his works translated into English. The present book originally appeared in 1973 and has been recently translated by Professor Sierd Woudstra of Calvin College for the benefit of those who do not readily read Dutch. A number of reviews and comments have appeared in recent months dealing with this work and in general they have been favourable, although they point out that the author has by no means followed any particular theological pattern but has deviated from the Reformed traditions whenever he felt that scripture warranted his doing so.

Let no one think that because it is entitled "*Christian Faith — An Introduction to the Faith*," that it is easy reading. It is not. Berkhof has, however, endeavoured to facilitate one's comprehension of his work by using two different types, the large type for those who wish to read rapidly without going into theological and historical detail, and a smaller type for those who wish to delve more deeply into the various topics. Also, he has not followed the usual traditional form of a systematic theology with its different loci or topics, but has worked out a somewhat different formula: "Revelation," "God," "Creation," "Israel," "Jesus the Son," "The New Community," "The Renewal of Man," "The Renewal of the World" and "All things New." In so doing he brings a number of new perspectives to view.

In expounding the Christian faith, the author continually goes back to the scriptures, but at this point there arise two matters. One is the relation of Christianity to religion in general, and the other is the author's attitude to scripture. In his introduction he commences with a discussion of religion and faith, which reminds one somewhat of the first chapter of Calvin's *Institutes*. He then goes on to point out that a study of the Christian faith is a systematic study of the nature of the relationship which God has entered into with us. At the same time, he insists that Christianity is a dialectical relationship with other religions as they too have some touch of revelation.

But when one comes to the idea of biblical revelation one cannot but wonder exactly what the author's view of scripture is. For instance, he says that the four gospels "originated in the period following the death of the eyewitnesses . . . " One also receives the impression that the Pentateuch was simply a bundle of traditions put together by redactors. He regards Daniel as pseudepigraphical, rejects the Pauline authorship of a number of epistles, and denies the providential formation of the canon. As a result one is left wondering exactly what authority our Bible does have.

When we turn to the actual discussion of doctrines, we find that the Reformed tradition is present, but in the fine print sections various problems and difficulties are raised. All of these are worth considering, but it is interesting that usually the discussion ends with a quotation from, or reference to, Karl Barth who seems to settle all the problems. In some ways Barth has been a very influential figure in modern theological developments, but he has had a very diverse influence, leading some back to a study of Calvin, while others such as Bultmann have adopted a much more radical position. And one cannot but wonder exactly where Berkhof stands. Is he really one of the dialectical theologians who today seem to be losing some of their importance?

But with all these questions, this is a useful book in a number of ways. For one thing, the author has an encyclopedic knowledge of theological writings, particularly the most modern, and he is able to bring out the thinking of the theologians in a very relevant fashion. He challenges much of the rather smug thinking of many Reformed theologians today and makes them rethink their positions. At the same time he must be read critically, as must all writings. No one may simply sit back and accept all that is said. The author has not done so and presumably he does not ask others to do this, either. If one works, and I repeat "works" through this book carefully, he will find it of considerable use and value, even though he may disagree strongly at times with what the author has said.

Theology

Demon possession reconsidered

Demon Possession in the New Testament: Its Historical, Medical, and Theological Aspects, by William Menzies Alexander; Baker Book House, Grand Rapids, 1980 (a reprint of the 1902 edition); G.R. Welch, Burlington, ON; pb., 291 pp.,; $8.35. Reviewed by Theodore Plantinga, Department of Philosophy, Calvin College.

Many books dealing with witchcraft and demonic activities were published during the 1970s. The devil, earlier banished to the realm of imagination, made a comeback. Thousands upon thousands became interested through *The Exorcist* and other such books and movies.

In this climate, Baker Book House has re-issued William Menzies Alexander's *Demon Possession in the New Testament* (reprinted from the 1902 edition). The book is long on detail and information, but short on pastoral and theological perspective.

Alexander does not debunk or rationalize the notion of demon possession. His own position is that "... genuine demon possession was a unique phenomenon in the history of the world; being confined indeed to the earlier portion of the ministry of our Lord."

Why all the demonic activity during the time of Jesus? "The incarnation initiated the establishment of the kingdom of heaven upon earth. That determined a counter-movement among the powers of darkness. Genuine demonic possession was one of its manifestations.

The book includes a number of appendixes in which certain questions are explored further. It has a subject index and a name index but, unfortunately, no index of scripture references.

Devotions

Two daily mannas

My Utmost for His Highest, by Oswald Chambers; G.R. Welch, Burlington, ON; pb., 375 pp.; $5.95.
Daily Meditations with F.G. Meyer, edited by Al Bryant; Word Books, Waco, TX, 1979; G.R. Welch also. Both reviewed by Rev. J. VanHarmelen, Palmetto, FL.

My Utmost for His Highest can be called a golden book because it is a religious classic and is in its 54th printing. It contains 365 meditations, an index of subjects and texts. I do not think you'll meet a minister who does not know of Oswald Chambers. I would assume that every minister has one or more books he has written in his library. He has written so many books that the printing is often done by the Oswald Chambers Publication Association. One of my colleagues in Grand Rapids showed me once, a list of 35 books written by Chambers. I think he possessed all of them, and some he distributed among his parishioners. Some of Chamber's beautiful messages he had recorded on cassettes.

This book is full of daily readings, selected from various sources. From lectures at the Bible Training College and from talks given night by night in the Y.M.C.A. huts, somewhere in Egypt.

The devotional hour at the College was an hour which, for many students, marked an epoch in their life with God. And the book is dedicated to the students of that college. The backcover states that "these talks are simple, straightforward, and filled with messages that day by day will continue to bring the quickening life and inspiration of the Holy Spirit." A statement with which I wholeheartedly agree.

Having read several of Chambers' books, I present this book with a quotation from Dr. A. Kuyper's book of meditations: "Stress in creedal confession, without drinking from the living fountain, runs dry in barren orthodoxy, just as truly as spiritual emotion, without clearness in confessional standards, makes one sink in the bog of sickly mysticism." Kuyper was a contemporary of Chambers. He died in November 1920. Chambers in 1917. Both men gave the people of God treasures of inspiration.

F.B. Meyer was a very effective evangelist, born in London. For many years a popular speaker at the Keswick Convention in the English Lake District. Arthur Clarke writes about him in the New International Dictionary of the Christian Church that, "F.B. Meyer was a man of dignified appearance, compassionate heart, ceaseless industry, prolific pen, and graceful style." F.B. Meyer passed away about fifty years ago, making him a contemporary of Kuyper and Chambers.

Publishers really grasp today for devotions of the old stock. Were the older people really more devotional than we are? Not necessarily, but it is still very wholesome to listen to Chambers, Kuyper and Meyer, who show us how to meditate about God's truth.

Al Bryant writes: "As I read Meyer's works, I was struck by the way he returned over and over to the most practical themes of daily living." So the devotions in this book practically arranged themselves along the themes selected.

Al Bryant arranged the meditations as follows: (starting with January and ending with December), The surrendered life, the life of prayer, discipleship, the life of faith, the suffering life, the witnessing life, the dedicated life, the day-to-day Christian life, the Spirit-filled life, the worshipping life, the thankful life, and the expectant life (the second coming of Jesus). I have read the book, found only a few sentences indicating a different doctrinal background. As a whole, it is a paraphrase of the old time religion, which was good for F.B. Meyer and also for us.

Daily Meditations with F.B. Meyer will be a worthwhile companion for the coming year.

Sociology

Basics of friendship

The Friendship Factor, by Alan Loy McGinnis; Augsburg Publishing House, Minneapolis, MN, 1979; pb., 192 pp.; $2.25. Reviewed by Henry Wildeboer, Calgary, AB.

This book deals with the importance of genuine friendship. No human being is able to live in isolation and survive, never mind grow. As Christians, we readily confess that each member is a part of the body and thus interrelated with other parts and interdependent on them.

McGinnis emphasizes the importance of intimacy as something that is much broader than that shared between the marrieds. In fact, sexual intimacy is but a part of intimacy. Whether a person is single or married, everyone has a need for growing, deepening friendship which leads to — and results in — a sharing of life. For that to happen, there is a need for openness and vulnerability in relationships. Learning to give and disclose oneself takes effort and time. "We like the people who reveal themselves to us." In fact, with them we often sense the security that I dare to reveal something of "the not so good" in my life in order to find help and encouragement to deal with it.

Obviously, a key to all this is loving acceptance, which, in turn, is based upon God's total acceptance of each of us unconditionally in Christ. That loving acceptance enables us to accept ourselves, a basic realization that is necessary before we are able to accept others. To be accepted is to be free; free to make mistakes, to be confronted, to be forgiven, to be helped and to try again. And that leads to growth, and a life that dares to explore and take risks. That's adventuresome living enriched through the Christian dynamics.

Friendships nourish us. And though we all want and need friends, we intuitively do not always know why we don't have them or why relationships with many remain so superficial. McGinnis gives various helpful suggestions to build growing friendships. It's obviously not a deep theological treatise. It has Christian perspective and it is to be recommended for those Christians who desire deepening friendships and growing relationships.

Belangrijk Nieuws!
Nederlandse Vaktijdschriften
Zie advertentie pagina 5

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